CHRISTIAN SYMBOLICS

E. H. KLOTSCHE

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CHRISTIAN SYMBOLICS

or

EXPOSITION

of the

DISTINCTIVE CHARACTERISTICS

of the

CATHOLIC, LUTHERAN AND REFORMED CHURCHES

as well as the

MODERN DENOMINATIONS AND SECTS

represented in this country

by

E. H. KLOTSCHE, A.M., Ph.D., D.D.

Professor of Exegesis and Symbolics
in the
Western Theological Seminary,
Fremont, Nebraska
and Chicago Luthera n Seminary,
Maywood, Il.

Beloved, believe not every spirit, but prove the spirits whether they are of God: because many false prophets are gone out into the world.

1 John 4 : 1.
Be ready always to give answer to every man that asketh you a reason of the hope that is in you, yet with meakness and fear. 1 Pet. 3 : 15.

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TO

HER WHO FOR TWENTY-FIVE YEARS HAS BEEN

A TRUE COMPANION OF MY JOYS,
A SWEET COMFORT IN MY SORROWS,
A WILLING SHARER OF MY BURDENS,

NEVER FAILING IN HER DUTY TO ME OR TO MY CHILDREN,
NEVER FALTERING IN HER DEVOTION TO OUR LORD,

— MY FAITHFUL WIFE —

THIS VOLUME IS AFFECTIONATELY AND GRATEFULLY
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PREFACE

In a country like ours, where numerous denominations and sects exist side by side and news ones spring up almost every year, the study of Comparative Theology — Symbolics, Polemics and Irenics — becomes imperative. The excellent edition by Dr. L. Fuerbringer of Guenther's "Populäre Symbolik" supplies in a large measure the urgent need of a guide in the wide field of denominational history, literature and doctrine; this helpful work has never been translated into the English language.

In preparing the present volume the author's aim and object has been to acquaint students, pastors and intelligent laymen with the distinctive characteristics of all Christian denominations and sects represented in this country. The author has sought to do this as objectively as possible and in strict accordance with the sources though he has nowhere concealed his own doctrinal views.

In the bibliography, prefixed to every topic, there are cited such works and books to which the average English-speaking reader has access, excepting some source material and a few of the most important German works on the subject.

May this volume, by the blessing of God, prove a service to the church among my brethren in the faith. With that prayer I send it on its way,

E. H. KLOTSCHE

FREMONT, NEBRASKA
SEPTEMBER, 1928

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INTRODUCTION

I. SYMBOL

1. Name

The term "symbol" is derived from the Greek verb *symballein* "to throw or put together, to compare" two things for the purpose of perceiving their relation and association. *Symbolon* thus signifies a means of recognition and identification, a sign, token, badge, banner, watchword, parole, comparison or agreement.

Cyprian (Ep. LXIX, 7) states that the term "symbol" was chiefly applied to the Apostles' Creed as the baptismal confession. Gradually the term was extended to the Nicene and Athanasian Creeds. Some holding to the legendary origin of the Apostles' Creed that it was composed by the twelve apostles take the term "symbol" in the sense of the putting together of the great truths of the Christian faith. Others use it—and this is probably the original meaning—in the sense of a military signal, emblem, or banner which Christians as soldiers of the faith should follow. In this sense the symbol is a mark by which Christians recognize each other and are known and distinguished from non-Christians.

In the Reformation period when a distinction was made between ecumenical and particular confessions the Lutherans applied the term "symbol" to the distinctive Lutheran confessions while the Reformed bodies preferred to call their creeds confessions. The significance of the term, however, was practically the same.

A symbol, therefore, is a creed, or an authoritative formulation of faith or doctrine distinguishing Christians from non-Christians, or orthodoxy from heresy, or denomination from denomination.

2. Origin

A symbol or confession, although an authoritative summary or formula of articles of Christian faith, does not precede faith but presupposes it. Faith, however, being "a living active thing," not only appropriates divine truth inwardly but inevitably gives to it outward intelligent expression. "Out of the abundance of the heart the mouth speaketh," Matt. 12 : 34. Inward conviction strives for utterance. Where there is faith there is also confession of faith. As faith expresses itself a common faith results.

A Christian truth first finds utterance in a certain theological proposition or formula. A truth thus set forth may be attacked or misinterpreted or misunderstood. This calls for a refutation of the error and a clear interpretation or precise definition of the truth. Such definition when accepted as authoritative is called

dogma. It becomes the doctrinal standard and test and is as such always converted into the confession or symbol of the church.

3. Necessity

Since a confession of the church is the natural outgrowth and outward expression of the inner life of the church there would have been confessions, and there have been confessions (cf. baptismal formula; Peter's confession, Matt. 16 : 16; see also Acts 16 : 31) independently of external occasions, such as doctrinal controversies, heresies and the like. These were only indirectly instrumental in the origination of fundamental articles of the Christian faith in that they compelled the church to judge, enlarge, multiply and deepen its confessions and give them even a more correct and definite form of statement. It is therefore correct to say that confessions become necessary to establish unity of faith, to regulate the public teaching of the church, and to ward off error. Concerning the necessity of confessions the Formula of Concord says: "Because directly after the times of the apostles, and even while they were still living, false teachers and heretics arose, and symbols, i. e., brief succinct (categorical) confessions, were composed against them in the early Church, which were regarded as the unanimous, universal Christian faith and confession of the orthodox and true Church, namely, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, we pledge ourselves to them, and hereby reject all heresies and dogmas which, contrary to them, have been introduced into the Church of God." Conc. Trigl., p. 777).[1]

But not only the orthodox and true church gives outward expression to inward faith; the errorist, too, feels the need of professing the faith within him. Accordingly there arise counter-confessions, which more or less influenced by error, do not present the genetic development and elucidation of revealed truths but rather their obscuration and perversion.

Socinians, Unitarians, Rationalists, Campbellites and others deny the necessity of formal creeds and advocate the free interpretation of the Bible as a sufficient confession of faith. It should be remembered in the first place that those sects are no less exposed to controversies, divisions and changes than churches with distinctive confessions; and in the second place that though the Bible is the only infallible rule and source of faith, it can never be made a confession of faith. "The Bible is God's voice to us, faith is the hearing of that voice, and the confession is our reply of assent to it," says Dr. C. P. Krauth in his Conservative Reformation, p. 166.

[1] All quotations from the Lutheran Confessions in this volume are taken from the Concordia Triglotta, St. Louis, Mo., 1921.

4. Authority

We are now in a position to answer the question as to the authority of the confessions. If the confession is man's answer to God's word, the authority of the confession must be relative and limited. The Bible has a divine and absolute authority; for it is the divine truth, perfect and infallible. The confession is the intellectual apprehension and the form adopted for the expression of the divine truth. We must therefore distinguish between divine truth as it is in itself, and the peculiarly human apprehension of divine truth; between the substance of a doctrine and its form. Or we may distinguish between the external and internal authority of the confessions. The former consists in their approval by the church, the latter in their conformity with Scripture. The confessions are not judges, as are the Scriptures, but only witnesses of Biblical truth. They are, therefore, not coordinate with, but always subordinate to, the supreme standard of Holy Scripture and their authority depends upon the measure of their agreement with the Scripture. The Bible is the sole rule and norm by which all doctrines must be judged, the *norma normans,* while the confession is a *norma normata.*

The distinction has no weight with the Romanists, for according to the Roman Catholic view the dogma or creed of the church is as such infallible because "it reaches us, from the original revelation, through an infallible medium, the Catholic Church." (See Cardinal Newman, Essay on Development, 1845.)

The Greek Church claims infallible authority for the seven ecumenical councils from the first council of Nicea, 325, to the second of Nicea, 787.

The degree of the binding force of the confessions has been a matter of heated controversy in the church. It has been said that only fundamental articles of a confession should have binding force. But the liberal theologians of today do not agree enough among themselves to let us precisely know what articles are fundamental; nor is there an enumeration of them in Scripture. The very fact that some account articles fundamental which to others appear unimportant should warn us against the arbitrary distinction between fundamental and non-fundamental articles. And the very purpose for which a confession is composed, being to guard against error and to set forth the truths of religion, implies that every doctrinal statement of a confession must be regarded as essential and important.

Here we shall also answer the much disputed question: Shall the church insist on a so-called quia-subscription to the confessions or be satisfied with a quatenus-subscription? i. e., has a symbol binding force *because (quia)* it accords with Scripture, or only *in so far as (quatenus)* it accords with Scripture? To decide this question we must remember that the object of a confession is, not

to find out what God teaches, for this we find in the Scriptures, but to show what we believe. A quatenus-subscription is no real confession, but an evasion and leaves it to a person's subjective judgment what to accept and what to reject. The church must ask for a quia-subscription, for she must know where her ministers and teachers stand. A confession of faith is to the church what a constitution is to a society, and no one has a right to enter or remain in any Christian church except as its terms of membership give him that right.

Not only the heretical sects connected with Protestantism but also the liberal theologians of the church have raised an outcry against the authority of symbols as inconsistent with "the right of private judgment." They style the church's attitude in respect to symbols "symbololatry," worship of symbols, and see in the symbols only a yoke of human authority, a new popery in the form of printed documents. Making all due allowance for the prejudice which many of the opponents of the church's confessions have displayed, and for their ignorance which lies behind most of their comments on the subject, nevertheless, we cannot in the least support such a tirade against the symbols of the church, for the church does not *compel* anyone to accept her doctrines. A candidate for the ministry offers himself to the church for service, and his offer is accepted by the church on the ground that he is one with her in faith. If he cannot subscribe to the confessions of his church, he should not seek her ministerial office; or if, as a minister of the church, he has abandoned the faith of his church, he will, if he is at all sincere, leave that church and join another with which he is one in faith.

If the obligation to the symbols becomes necessary it is of greatest importance to the minister of the church to obtain the best possible understanding of her confessions. Theological training especially must aim at an *intelligent* fidelity to the church's confessions.

As confessions are the result of historical development, they require thorough investigation of the earnest labor of the Fathers and study, on all sides, of the period in which they originated. Only thus will the student be able to comprehend and appreciate the force and value of the decisions, on disputed points, which the church maintains over against all errorists. Thus will he also be able to meet the Biblical requirement: "Be ready always to give answer to every man that asketh you a reason of the hope that is in you, yet with meekness and fear." 1 Pet. 3 : 15.

II. SYMBOLICS

I. Definition and Office

Symbolics is that branch of Historical Theology which treats of the Christian creeds and confessions of faith. Its relation to the History of Doctrines is similar to that of general ecclesiastical

statistics to Church History. The History of Doctrines traces the gradual development of the Christian doctrine to its dogmatic definition and final formation. Symbolics is the study of the definition of the essential and distinctive doctrines of the Christian faith. As these doctrines are laid down in the symbols of the church, Symbolics may be defined as the study of the symbols of the church, i. e., the study of their history and contents. Since the symbols of divided Christendom present the distinctive doctrines of the separate churches, Symbolics includes therefore also a study of the distinctive doctrines of each particular church or denomination. And since symbols distinguish the historical church from sects, orthodoxy from heresy, denomination from denomination, Symbolics includes also a comparative study of the distinctive doctrines of the separate churches in their relation to one another, i. e., an impartial objective treatment of the fundamental principles and the essentials of each confession in order to determine the consensus and dissensus of the separate churches and denominations.

The source of our discipline are the symbols of Christendom, to whit, the ecumenical creeds of the ancient catholic church and the particular confessions of the separate churches of divided Christendom. Liturgies, prayers and hymns, which are publicly used and are recognized by authority, as also the standard works of the theologians so far as they express the public faith and practice of a church, may be appealed to as a secondary source of Symbolics.

Modern sects without really official documents or statements of their special beliefs have, strictly speaking, no place in Christian Symbolics no more than ancient and medieval sects such as the Gnostics, Monophysites, Monothelites, Donatists, Catharists, and others. However, in an age and country like ours, where people of all creeds meet in daily contact, it is necessary to familiarize oneself also with the distinctive characteristics of those modern sects which either reject all creeds, or have no official doctrinal statements of their own. In this case it will be difficult to determine just what these various sects teach. Often their doctrinal views must be inferred from their established practices.

It is still a matter of dispute whether Symbolics should be limited to the study of doctrines or bring into view also the religious life, morals, cultus, constitution, and the like, of the churches. Modern writers on Symbolics, such as Loofs, Kattenbusch, and Walther, insist on the inclusion of all this with doctrine in the discipline of Comparative Symbolics for which Kattenbusch has substituted the title "Vergleichende Konfessionskunde"—Comparative Knowledge of Confessions. There can be no question that a comparative study of the consensus and dissensus of the churches must include everything that is of comparative importance, i. e., besides the doctrines of faith, the re-

ligious life, ethics, form of worship, and system of government and discipline of the churches are important factors in Comparative Symbolics. Besides, the particular confessions of the churches include much on these matters. They will, therefore, in this volume, receive due consideration in their proper places.

In the present volume we shall first give an historical account of the ecumenical creeds of undivided Christendom. Then we shall present the distinctive doctrines and characteristic features of the churches of divided Christendom. This shall be done not by the simple arraying of various doctrines side by side but by a comparative study of the characteristic conception and presentation of Christian truth peculiar to each church and denomination. Such comparative study will enable the student to see not only what any particular church stands for and where there is consensus and dissensus, but also where there is right or wrong conception and interpretation, where there is agreement with Christian truth, divergence from it, contradiction to it, or perversion of it. Let it be clearly understood that by Christian truth we mean the sum total of Christian doctrines of faith and practice as revealed by God in the Holy Scriptures.

We shall let the Catholic Churches, Greek and Roman, speak first on each particular doctrine according to the common arrangement of topics of Systematic Theology. Here we shall note the differences in faith and practice of the two churches as well as their departure from Biblical truth.

Then follows the testimony of the Protestant Churches, Lutheran and Reformed; and here we shall note not only their common opposition to Rome on the common ground of Scripture, but also a marked difference between the Lutheran and Calvinistic conception of Christian truth.

Lastly we shall let the later protestant denominations and sects testify to their peculiar conception of and departure from Christian truth.

It is evident that Comparative Symbolics requires, to some extent, acquaintance with the particular symbols of the various churches. A working knowledge of the history of each denomination and sect is likewise indispensable. We shall therefore, in every instance, acquaint the reader with these features in connection with the discussion of the distinctive tenets held by a denomination or sect.

2. History

The discipline of Symbolics is of comparatively recent date. It originated in Germany. In the sixteenth century the great conflict between the Lutheran Reformers and the defenders of the papacy gave rise to polemic theology. The polemic divines defended the rightness of their own doctrine and refuted the false-

ness of the doctrine of their opponents. (Chemnitz and Calov against Bellarmine). On the other hand, it became necessary clearly to set forth the contents of the symbols and guard them against misinterpretation. A correct understanding of the confessions also required a historical study of the symbolical books. Of the numerous works on our discipline in the seventeenth and eighteenth centuries we mention especially the following two which combine the historical and dogmatic element in the study of the subject: (1) *Isagoge in libros ecclesiarum Lutheranarum symbolicos,* 1665, by T. B. Carpzov the Elder; it was completed after his death by Olearius, and won Carpzov the title of the father of Symbolics. (2) *Introductio in libros eccl. Luth. symbolicos, observationibus historicis et theologicis illustrata,* 1732, by Joh. Geo. Walch. The originator of Comparative Symbolics as a pragmatic study of the differences between the churches was G. J. Planck with his *Abriss historischer und vergleichender Darstellung der dogmatischen Systeme unsrer verschiedenen christlichen Hauptpartheien,* 1796. Since then Comparative Symbolics was treated as a distinct discipline of theology. Phil. Marheinecke, who was the first to use the term *"Symbolik"* for our discipline, published his *Christliche Symbolik oder historischkritische u. dogmatisch-komparative Darstellung des kath. luth. reform. und sozinianischen Lehrbegriffs,* in 1810. Marheinecke completed only the first part of his extensive work, the system of Catholocism, but issued a complete outline of Symbolics, *Institutiones Symbolical,* 1812, ed. III. 1830. J. G. B. Winer next published his *Comparative Darstellung des Lehrbegriffs der versch. Kirchenparteien,* in 1824; Engl. tranl. Comparative View of the Doctrines and Confessions of Christendom, Edinburgh, 1873. As the most valuable works on Symbolics of a more recent date we mention: G. F. Oehler, *Lehrbuch der Symbolik,* second ed. by T. Hermann, Stuttgart, 1891; Gustav Plitt, *Grundriss der Symbolik,* second ed. by Fr. Wiegand, Erlangen, 1888; F. Kattenbusch, *Lehrbuch der Vergleichenden Konfessionskunde,* vol. I, 1892; Wilh. Walther, *Lehrbuch der Symbolik. Die Eigentümlichkeiten der vier christl. Hauptkirchen, vom Standpunkt Luthers aus dargestellt.* Leipzig, 1924, Erlangen; K. H. G. von Schéele, (Swedish Lutheran), *Theologische Symbolik,* 3 vls., (German) Gotha, 1881-82. The Roman Catholic *Symbolik* by J. A. Moehler, 1832 (Engl. tranl. by J. R. Robertson, Symbolism of Exposition of the Doctrinal Differences betw. Catholics and Protestants as evidenced by their Symbolical Writings, London, 1906) is considerably polemic and provoked a protracted controversy. Works of a more popular character are: K. Graul, *Die Unterscheidungslehren der versch. christl. Bekenntnisse,* 12 ed., 1891; Engl. transl. by D. M. Martens, The Distinctive Doctrines of the Different Christian Confessions, Columbus, Ohio, 1897; and W. Rohnert, *Kirche, Kirchen u. Sekten samt deren Unterscheidungslehren,* 4th ed., Leipzig, 1888.

The discipline of Symbolics has been cultivated chiefly in Germany while it has excited very little interest in England and America, except among Lutherans. The Engl. Roman Catholic layman Charles Butler published his Symbolical Books of the Rom. Catholic, Greek, and Principal Protestant Churches in 1816; it is a historical and comparative study of the various confessions of faith. The Theological Symbolics by C. A. Briggs, in International Theological Library, New York, 1914, treats the subject in three parts, (1) Fundamental Symbolics, the study of the ecumenical creeds; (2) Particular Symbolics, the study of the symbols of the separate Churches of Christendom; (3) Comparative Symbolics, the study of the symbols of the Churches in order to determine their consensus and dissensus. The Handbook of All Denominations, by M. Phelan, 3d ed. 1924, gives valuable information on the history, doctrinal position and statistics of 91 denominations and sects. A most valuable work on Symbolics is Martin Günther's *Populäre Symbolik* in German, 3d ed. St. Louis, 1898; it is a comprehensive presentation of the teachings of the Luth. Church together with a refutation of the erroneous doctrines taught by others. Of a similar character, though much briefer, is: My Church and Others by John Theod. Müller, St. Louis, 1926, A Summary of the teaching of the Luth. Church as distinguished from those of other denominations.

Of works on Particular Symbolics (Lutheran) we mention: Historical Introduction of the Symbolical Books of the Ev. Luth. Church, Concordia Triglotta, pp. 1-266; and J. L. Neve's Introduction to the Symbolical Books of the Luth. Church, Columbus, Ohio, 1926.

CHAPTER ONE

THE ECUMENICAL SYMBOLS OF THE ANCIENT CATHOLIC CHURCH

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§ 1. General Character of the Ecumenical Creeds

The ecumenical consensus of the universal church is laid down in the three official creeds of the ancient catholic church, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. They are called ecumenical or general creeds *(tria symbola catholica seu oecumenica),* because they are the common property of the universal church. They contain the fundamental articles of the Christian faith and have been accepted by all Christendom in the ancient, medieval and modern church although their acceptance by the universal church has not been uniform. It must also be born in mind that while the ancient symbols are *formally* acknowledged

in the universal church, they do not receive uniform interpretation in the churches of divided Christendom.

As the ecumenical creeds do not set forth abstract doctrines but living facts and saving truths, keeping human errors and ecclesiastical expressions out of view, they are preëminently suited for catechetical and liturgical purposes. This is especially true of the Apostles' Creed. The singular *credo* "I believe," also points in that direction. The creed was the *individual* avowal of faith in the leading articles of divine truth.

The creed as the individual testimony of Christian belief was also used by the ancient Christians on solemn occasions as the formula of their common belief. In this the ecumenical symbols differ from the particular confessions of the churches. The latter represent the convictions of the separated churches, the former, the convictions of the church as the communion of all believers. The ancient creeds were binding on all Christians alike, the modern confessions are binding particularly on the ministers and teachers of the church as the expounders of the doctrine set forth in the confessions. "The ancient symbols were, broadly speaking, notes of the unity of the Church; the modern Confessions are, broadly speaking, notes of its necessary diversity." (Winer, Doctrines and Confessions, Introd. p. XXII.)

§ 2. The Apostles' Creed

The Apostles' Creed or *Symbolum Apostolicum* is the briefest of the ecumenical creeds confined to the fundamental articles of the Christian faith and expressing them in plain Scripture terms. The Apostolic Symbol was not composed by the apostles as was formerly believed and is still held by the Roman Catholic Church (cf. "the twelve articles of the Apostles' Creed"). The story, which was first told, at the close of the fourth century, by Rufinus of Aquileia in his *Expositio Symboli,* and by Ambrose in his *Explanatio Symboli,* that the creed was the production of the apostles each of them contributing a sentence to it, has no ground in history. Its original form cannot be reconstructed with any degree of certainty. This is to be explained from the fact that under the influence of the Secret Discipline[1] *(arcani disciplina)* of the church the creed was committed to memory but not to writing. The Apostolic Symbol as the ancient baptismal creed would thus be kept secret in the ceremony of baptism.

The baptismal creed was a brief summary of saving truth

[1] Secret Discipline, i. e., keeping secret among the communicant members of the church the more important parts of the divine service including the Creed and the Lord's Prayer,—a practice which arose in the church not in imitation of the ancient heathen mysteries or the Jewish custom with regard to proselytes, but from prudential motives because of persecution and from fear of profanation and misconstruction by those outside the church.

generally called the Rule of Faith *(regula fidei)* which at different times in different churches assumed different shapes and forms. The common substance of the Rules of Faith, however, points to a common source which was none other but the triune formula of baptism, Matt. 28 : 19. Thus the early Fathers considered Christ himself as the giver of the Rule of Faith, though they admitted freely that this triune original early expanded into a brief statement of fundamental Christian truths. The formula thus enlarged was used as the baptismal confession of faith in the Triune God and served as a basis of catechetical instruction. Out of the baptismal confession grew no doubt the so-called Apostles' Creed.

It is generally agreed that the oldest form of the Apostolicum is the Old Roman Symbol which as early as the year 250 (Caspari Quellen zur Gesch. des Taufsymbols, III, 161-203) was used in the religious service of the Roman Church. There it was held in high esteem and believed to be derived directly from the twelve apostles and brought to Rome by Peter. It was thus designated at Rome as apostolic in the strict sense of the word, and no additions to it were permitted.

We know the Greek text of the Old Roman Symbol from Marcellus of Ancyra, 337 or 338; and the Latin from Rufinus, a priest of Aquileia, who wrote a commentary on the Creed of his native city and compared it with the Roman Creed, about 390. Critics agree that the form of the Old Roman Symbol can be traced to the earliest years of the second century and that it gradually became the prototype of all the creeds of the *Western* Church, but are divided as to its relation to *Eastern* forms. Some (Harnack, Kattenbusch) maintain that the Eastern creeds are dependent on it; others (Caspari, Kunze, Loofs, Sanday, Zahn), that it derived its characteristic form from an Eastern archetype. However that may be, all the facts and doctrines which it contains were taught in both the Eastern and Western Churches whether gathered up in a parallel creed form or not.

The following translation of the Greek original of the Old Roman Symbol shows that our Apostolicum is not in all parts identical with the Old Roman Symbol.

> "I believe in God the Father Almighty, and in Christ Jesus, his only-begotten Son, our Lord, who was born of the Holy Ghost and of Mary the Virgin, was crucified under Pontius Pilate and buried, on the third day he rose from the dead, ascended into heaven, sitteth on the right hand of the Father; from whence he shall come to judge the quick and the dead; and in the Holy Ghost, the holy Church, the remission of sins, the resurrection of the flesh, the life everlasting."

This creed was gradually enlarged by several additions until at the beginning of the sixth century it had reached its final form.

The present text of the Apostles' Creed *(textus receptus)* may be traced back to the modified form which the creed assumed in the sixth century in Southern Gaul. But it was not till the eighth century that it is given in its complete form—probably revised in Rome —by the Benedictine missionary Pirminius, c. 730.

Here the question arises, how shall we explain the displacement of the Old Roman Symbol of the Gallican, or New Roman Symbol, since the Roman Church had previously guarded its creed so faithfully? It must be borne in mind that in the sixth century when Arian tribes, such as the Ostrogoths and Lombards, ruled in Italy, the Catholic faith had come into dangerous proximity to Arianism. In its antagonism to this heresy the Roman Church felt compelled to use instead of the Old Symbol the Niceno-Constantinopolitan Creed which explicitly and emphatically met the Arian error. When the competition between these two forms of Christianity had ended with the victory of orthodox Christianity, the Roman Church returned to its old creed which in the meantime had been enlarged by several additional clauses, viz., "maker of heaven and earth," "suffered," "died," "descended into hell," "catholic," or "general," "the communion of saints." These additions which were first found in local creeds did by no means alter the fundamental character of the symbol, since they express the general faith as taught in the Scriptures. Thus the shorter Roman symbol issued in the longer Roman symbol, though not at Rome, and, since the middle of the eighth century, superseded all the other forms of the creed in the Western Church.

§ 3. The Nicene Creed

The Eastern Church knew nothing of a creed composed by the apostles themselves; hence it felt more free about making changes and shaping creeds to circumstances especially in the conflict with heretics. Thus the creeds in the Eastern Church were in a state of steady transition until the Niceno-Constantinopolitan Creed received final shape and sanction from the councils of Nice, 325, and Constantinople, 381.

The Nicene Creed has three distinct forms: (1) The Nicene Creed proper adopted at the council of Nice in 325; (2) the enlarged Constantinopolitan form approved by the council of Constantinople in 381; (3) the still later Latin or Western form.

(1) The original Nicene Creed was adopted at the first ecumenical council, held at Nice (Nicaea), 325, as a first settlement of the Arian controversy. There 318 bishops were assembled, all but one, Hosius of Cordova, Spain, being from the East. Hosius acted as chairman of the council. The Arian party, led by Eusebius of Nicomedia, presented a confession of faith. This was rejected with indignation, and the Arians excluded from the church. Then the middle party, led by Eusebius of Caesarea,

presented an indefinite confession, a Caesarian form of the Apostles' Creed. In it Christ was called "God of God, light of light, life of life, the only-begotten Son, the first-born of all creation, begotten of the Father before all the ages." This creed was favorably received by the emperor, but, very likely under the influence of Hosius and the other homoousian bishops, he suggested the addition of the ὁμοούσιον "of one substance" with the Father. This furnished a basis for the third group of bishop Alexander and Athanasius. They changed the Eusebian formula and gave it a decided anti-Arian character, θεὸν ἀληθινόν, ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, "very God of very God, begotten not made, of one substance with the Father." The Nicene Creed embraces, like the Apostles' Creed, the Trinitarian formula. We notice that the article on the divinity of the Son is richer and fuller. The rejection of the Arian heresy called for such definite statements. But like the Caesarian form it contains no definite statement in regard to the Holy Ghost but simply closes with the words "and in the Holy Ghost." An anathema was added against the Arians. The creed in this form was finally accepted and signed by nearly all the bishops.

(2) Though the doctrine of Athanasius was unconditionally endorsed at Nice, the Nicene Creed did not bring peace and unity in the church. For more than half a century strife and confusion prevailed in church and state. "Council was held against council; creed was set up against creed; anathema was hurled against anathema." No less than seven different heresies had sprung up in the church. To settle the questions in dispute Emperor Theodosius convened the second ecumenical council at Constantinople in 381. It consisted of 150 bishops, all from the East. The council declared its approval of the Nicene Creed but framed no separate confession. The so-called Niceno-Constantinopolitan Creed cannot be traced to this council at Constantinople, but existed at an earlier date. It is cited as early as 374 by Epiphanius in his creed, which was really nothing else than the creed prepared by Cyril of Jerusalem. It is therefore generally assumed that the Niceno-Constantinopolitan Creed is the baptismal confession of the church at Jerusalem, composed by Cyril, probably approved by the council of Constantinople and later incorporated in the acts of the council. It was first quoted at the council of Chalcedon, 451, as "the faith of the 150 Fathers" where it also received symbolical recognition together with the old Nicene Creed, or "the faith of the 318 Fathers."

The Niceno-Constantinopolitan Creed is distinguished from the old Nicene Creed, apart from small variations in the first two articles and the omission of the anathema, by the following additions after "Holy Ghost" in the third article: "the Lord, and giver of life; who proceedeth from the Father; who with the Father and the Son together is worshiped and glorified; who

spake by the Prophets. And in one hold catholic and apostolic church; we acknowledge one baptismal for the remission of sins; and we look for the resurrection of the dead; and the life of the world to come." These additions were made in order to reject the heresy of the Macedonians, also called Pneumatomachians, who denied the divinity of the Holy Spirit.

(3) The Latin text as received by the entire West differs from the Constantinopolitan (a) in the use of the *singular* form of the words designating assent, *credo, confiteor, spero* instead of πιστεύομεν, ὁμολογοῦμεν, προσδοκῶμεν; (b) in the restoration of the clause "God of God" *(Deus de Deo)* in art. II which had been omitted in the Constantinopolitan edition; (c) in the addition of the *"Filioque,"* "and the Son" after "who proceedeth from the Father." The addition was adopted by the third council of Toledo, 589. From Spain it spread into France. The Constantinopolitan Creed in this enlarged form was used in the Frankish Church. The synods of Gentilly, 767, Friaul, 791, and Aachen, 809, sanctioned the use of the addition. Despite much opposition, it became the official doctrine in the Western Church "that the Holy Spirit proceedeth from the Father and the Son." The Eastern Church has always objected to this insertion as something that has no ecumenical authority into a creed which had ecumenical authority. Photius, patriarch of Constantinople, (d. about 891) in his encyclical letter accused the Church of Rome of various errors and emphasized the "Filoque" as one of the gravest errors of the pope. The council of Constantinople, 869, pronounced against those who would venture to make any addition to the Creed. The pope in turn anathematized the patriarch and his adherents. The course taken by Michael Caerularius, patriarch of Constantinople, who renewed the ancient charges of Photius, resulted in the complete cleavage between the Greek and Roman Churches, 1054.

§ 4. The Athanasian Creed

Like the other two Creeds so also the Athanasian Creed bears a name to which, strictly speaking, it is not entitled. It is more accurately designated by its opening word *"Quicunque."* The origin of the symbol, which has been the object of much controversy in recent years, is still unknown. The medieval legend, which since the ninth century ascribed it to Athanasius, bishop of Alexandria, has been abandoned since the middle of the seventeenth century by scholars, even those of the Roman Catholic Church. That Athanasius is not the author appears from the following facts: (1) The Creed was originally written in Latin; its Greek forms which carry us to the thirteenth and twelfth centuries are mere translations; (2) it was not known in the East till about 1200 and has never been officially accepted by the Greek Church; (3) it is mentioned neither by Athanasius himself, nor by any of his contemporaries and biographers; (4) it presupposes the post-Athan-

asian Trinitarian and Christological controversies and expresses the theology of Augustine, and the doctrine of the double procession of the Holy Spirit.

But while the authorship of the symbol, despite the most diligent efforts of critics to determine it, is a matter of mere conjecture, almost all scholars are agreed as to the question of its birthplace. There is positive evidence for the Gallic origin of the Creed. Parallels to the Athanasian Creed, dated from the beginning of the sixth century, appear in great numbers in Southern Gaul. The first canon of the council of Autun, about 670, which expressly mentions "the creed of Bishop St. Athanasius," shows that at that period the Creed already played an important part in the Gallic Church. Recent investigation has shown that the place of its origin and development must be sought in Southern Gaul, probably in the school of Lerins.

The Athanasian Creed consists of two distinct parts—the damnatory clauses at the beginning (1-2) of the Creed and at the end of each section (28 and 44) mark the division. The first part presupposes the Trinitarian controversies and sets forth the doctrine of the Trinity, not in the Niceno-Constantinopolitan, but in a strict Augustinian form. It is generally assumed that this portion of the Creed had attained a fixed form in South Gaul about 500. The second part presupposes the Christological controversies and sets forth the Christology in essential agreement with the Chalcedonian Creed. This section was originally issued separately; later it received some additions. It probably came from another author. Afterwards the two parts may have been welded together by one who also added the damnatory clauses. Towards the close of the eighth century the combination of the two parts may be regarded as a fixed fact. The full form of the Creed appears first, about 870, in a Prayer Book of Charles the Bald.

As the Athanasian Creed is not Athanasian, so it is also not ecumenical in the strict sense. Since the time of the Carlovingians the Creed was used in public worship and coördinated with the other two Ancient Creeds as the Creed of Athanasius. Alexander of Hales writing in England about 1240 speaks of "three symbols," one of the Apostles; one of the Fathers, which is sung in the mass; and the third, the Athanasian, which is sung at prime. Thus the Reformers were also led to accept these old symbols as "the three Creeds" of catholic Christendom. The Athanasian Creed is printed with the two other ecumenical symbols in all editions of the Lutheran Book of Concord although it is not used, in the Lutheran Church, for liturgical purposes. The Roman Catholic Church not only recognizes it as a symbol, but also uses it in public worship chiefly during Advent and Lent. The Second Helvetic, the Belgic, the Bohemian Confessions, and the Anglican Thirty-nine Articles expressly accept the three Creeds as ecumenical. In the Church of England the Athanasian Creed is formally accepted and is still used

at morning prayer in the church in place of the Apostles' Creed, on a number of festival days, but since 1867 there has been a growing opposition to its compulsory use in public worship. The American Episcopal Church has dropped the Athanasian Creed altogether from the Book of Common Prayer. In the Eastern churches only the Nicene Creed obtained formal ecclesiastical sanction. The Athanasian Creed without the words "*et filio*" (ver. 23) is used for private devotion.

CHAPTER TWO

THE GREEK CHURCH

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§ 1. THE MODERN GREEK CHURCH AND ITS DOCTRINAL STANDARDS

A historical study of the separate churches demands to begin with the Eastern Orthodox Church, for the Eastern Church is both the source and background of the Western.

The Greek Church or Eastern Orthodox Church—described officially as "The Holy Orthodox Catholic Apostolic Eastern Church"—represents that portion of the Christian Church which prevails in the countries once comprised in the Byzantine Empire and the countries converted to Christianity by missionaries of that Church. In the latter part of the ninth century differences between the Eastern and Western Churches developed over the question of

papal supremacy and the doctrine of the "filoque," and culminated in 1054 in the complete cleavage between the Greek and Roman Churches. (See p. 26.)

The different organizations—the four patriarchates and the nine national churches—which constitute the Eastern Greek Church agree in doctrine and in form of worship although they are independent of each other ecclesiastically. They are as follows:

(1) The patriarchate of Constantinople, covering Turkey in Europe, Asia Minor and the Turkish islands of the Aegean.

(2) The patriarchate of Alexandria, consisting of Egypt and its dependencies.

(3) The patriarchate of Antioch, including Cilicia, Syria (except Palestine) and Mesopotamia.

(4) The patriarchate of Jerusalem, with jurisdiction over Palestine only.

(5) The Church of Cyprus; the bishopric of Cyprus was recognized by the council of Ephesus in 431.

(6) The Church of Mt. Sinai consists of the famous monastery of St. Catharine in Arabia and a few branch houses in Turkey and Greece.

(7) The Hellenic Church constitutes the Church of modern Greece, independent of Constantinople since 1852; it has its own ecclesiastical government, the Holy Synod of Greece at Athens.

(8) The Servian Church.

(9) The Rumanian Church.[1]

(10) The Church of Montenegro.

(11) The Orthodox Church in Austria-Hungary, consisting of four independent sections, the Servians of Hungary and Croatia, the Rumanians of Transylvania, the [2]Ruthenians of Bukovina, the Serbs of Bosnia-Herzegovina.

(12) The Russian Church forms by far the larger portion of the Eastern Church. Since Peter the Great it was governed by the Holy Synod, and the Czars exercised a sort of general protectorate, but had no authority in matters of doctrine. After the revolution in November 1917 the All-Russion Church Concil reëstablished the Russian patriarchate which Peter the Great had abolished, archbishop Tikhon being chosen patriarch.

(13) The Bulgarian Church was established in 1872 by a firman of the sultan of Turkey. It is orthodox in doctrine but free from

[1] In consequence of a rigorous Roman propaganda, many orthodox Rumanians joined the Cath. Church of the Latin rite, but their attachment to Rome is not very deeply rooted (see Pullen, Religion since the Ref., p. 218).

[2] Mr. Alexander E. Oberlander in the Luth. Quarterly, Jan., 1912, shows that the Ruthenians as a whole are not Greek Catholics but—owing to the tactics of Rome "taking advantage of every political situation and weakness of a state"—Roman Catholics of the Ruthenian rites, "united, annexed, adjoined and incorporated" into the Roman Church.

the jurisdiction of the Patriarch of Constantinople. It is governed by a synod of which the exarch is the president. It has been pronounced schismatic by some patriarchates of the Eastern Church because its exarch is independent of the Greek patriarch of Constantinople.

The Eastern Church is represented in the United States in seven different organizations with a membership of about 730,000. They are: The Bulgarian Orth. Church; The Armenian Apostolic Church; the Greek Orth. or Hellenic Church; the Russian Orth. Church; the Rumanian Orth. Church; the Serbian Orth. Church; the Syrian Orth. Church; the Syrian (Antioch) Orth. Church; the Albanian Orth. Church which is under the jurisdiction and supervision of the Russian Church.

The total number of adherents to the Eastern Church, throughout the world—including sects and parties—is about 150,000,000.

The Eastern Church accepts the decrees of the first seven ecumenical councils, to wit, first council of Nice, 325; first council of Constantinople, 381; Ephesus, 432; Chalcedon, 451; second council of Constantinople, 553; third council of Const., 680, including the Quinisextum or second Trullan council, 692, which was regarded as supplementing the fifth and sixth ecum. councils 553 and 680; and second council of Nice, 787. It has as its creed the Niceno-Const. Creed in its original wording without the "filoque"; it never acknowledged in form the Apostles' Creed, nor the Athanasian Creed. The last of the seven ecumenical councils terminated the doctrinal development in the Eastern Church. It was not until after the Protestant Reformation that the Eastern Church defined its position against Romanism, and still more against Protestantism.

The particular symbols of the Greek Church may be divided into (I) confessions of public authority and (II) confessions of a mere private character.

I. *Primary* Confessions. The Calvinistic tendencies and efforts of Cyril Lucar, patriarch of Constantinople, who had drawn up, in conformity with the Reformed doctrine, a confession of faith, gave occasion for two primary standards of Greek orthodoxy.

(1) Cyril's plan of reforming the Eastern Church by bringing its doctrines into harmony with those of Calvinism was counteracted by the intrigues of the Jesuits who aimed at a union of the Greek hierarchy with Rome and in the end brought about Cyril's death in 1638. In order to preserve the individuality of the Greek Church, primarily the Russian Church, between Roman Catholicism and Protestantism, Peter Mogilas, metropolitan of Kiew, drew up, about the year 1640, in the form of a catechism the so-called *Orthodox Confession* of the Catholic Apostolic Eastern Church. After its revision by Meletius Syrigus it was adopted by the Graeco-Russian synod at Jassy in Moldavia, 1642, signed by the four Eastern patriarchs of Constantinople, Alexandria, Antioch

and Jerusalem, 1643, and once more sanctioned by the synod at Jerusalem, 1672. Thus it became the official creed of the entire Greek and Russian Church. This Confession presents a systematic and comprehensive summary of the doctrines of the Greek Church in distinction both from the Latin and Protestant Churches.

In the form of question and answer it treats in three parts of faith, hope and love. The first part is an exposition of the Nicene Creed; the second, of the Lord's Prayer and the Beatitudes; the third, of the Decalogue. In the division of the Decalogue the Confession sides with the Reformed Church, against the Roman and Lutheran Churches, making Ex. 20:3 the first commandment, 4-6 the second, and 17 the tenth.

It is generally believed that the original was written in the Russian language. It was first printed in Greek with a Latin translation at Amsterdam, 1662. It was also translated into Rumanian in 1691 and into Russian in 1696.

(2) Cyril's confession of faith which had been condemned by the synods of Constantinople, 1638, and Jassy, 1642, was again anathematized by the synod of Jerusalem. This synod was convened by patriarch Dositheus in 1672. It was attended by most of the prominent representatives of the Eastern Church. Its acts, published under the title Ἀσπὶς ὀρθοδοξίας . . . *Clipeus orthodoxae fidei* . . . "Shield of Orthodoxy," at Paris, 1676, consists of (a) six chapters directed against the confession which bore the name of Cyril Lucar, and (b) a declaration of orthodox faith prepared by Dositheus, the so-called *Confessio Dosithei.* It follows the tenets of Cyril point by point and sets forth the orthodox doctrine on the controverted articles. It is one of the most important expressions of the faith of the modern Greek Church.

The Confession of Dositheus contains eighteen *decreta* or art cles and four *quaestiones.* The decrees deal with the Trinity, I; Holy Scriptures, II; predestination, III; creation and origin of evil, IV; providence, V; original state and fall of man, VI; incarnation, VII; mediatorial office of Christ and the saints, VIII; faith and works, IX; the church, X-XII; justification by faith and works, XIII; free will of natural and regenerate man, XIV; seven sacraments, XV; baptism, XVI; the Eucharist as sacrament and sacrifice, XVII; condition of the soul after death, XVIII. The four "questions" and answers likewise follow the similar questions of Cyril's confession. The first question prohibits indiscriminate reading of the Bible; the second maintains that the Bible cannot be understood by all; the third defines the canon of the Scripture including the Apocrypha; the fourth treats of the cultus of the saints and the veneration of images.

(3) In the Russian Orthodox Church the Orthodox Confession of Peter Mogilas was superseded by two other confessions. The one is Peter Levshin *Platon's Catechism,* known also under

the title Orthodox Doctrine or Summary of Christian Theology. Platon, metropolitan of Moscow, prepared this catechism primarily for his pupil, the Grand Duke Paul Petrowitsch. It was published in Russian in 1762, and translated into eight languages.

(4) The other Russian Confession is the *Longer Catechism of Philaret,* metropolitan of Moscow (d. 1867). It is now the most authoritative standard of the Russian Orthodox Church. It was adopted by the Holy Synod of St. Petersburg and published at Moscow in 1839 "for the use of schools, and of all orthodox Christians, by order of his Imperial Majesty." It was translated into all languages of Russia. Following the plan and division of the Confession of Mogilas it groups its material under the three Christian virtues of faith, hope and love or charity.

(5) Here may be mentioned the correspondence of Jeremias II., patriarch of Constantinople, with the Lutheran theologians of Tübingen and Wittenberg, 1576-1581. The letters of both parties were published at Wittenberg, 1584. In his replies to the Lutherans the patriarch criticizes the Augsburg Confession and definitely rejects Lutheranism. The synod of Jerusalem in 1672 sanctioned the answers of Jeremias to the Lutherans.

II. *Secondary* Confessions. The best known of the Confessions of a mere private character are:

(1) The *Confession of Metrophanes* Kritopulus. It presents in 23 chapters all the leading doctrines and usages of the Orthodox Greek Church sharply criticizing Roman Catholic tenets but abstaining from all direct opposition to Protestantism. During a visit at Helmstädt, Germany, Metrophanes prepared this Confession at the request of a few Lutheran theologians, in 1625. Though as a private declaration of Greek faith it is of considerable interest, nevertheless it cannot be regarded as an authoritative source of Greek doctrine since it never received ecclesiastical sanction. It was published in Greek and Latin at Helmstädt, in 1661.

(2) The *Confession* which *Gennadius,* patriarch of Constantinople, composed at the request of sultan Mahomet II., after the fall of Constantinople, 1453, does not touch the points of difference between the Greek and Roman Churches, nor does it set forth the characteristic of the Greek faith, but merely expresses the general truths of the Christian religion. The original was written in Greek. A translation into Turkish was prepared and presented to the sultan.

The best work, in the English language, on the *liturgy and symbolism* of the Greek Church is the Service Book of the Holy Orth. Cath. Apostolic Church, compiled, translated and arranged from the Old Church-Slavonic Service Books of the Russian Church and collated with the Service Books of the Greek Church by Miss Isabel F. Hapgood. Revised edition, with endorsement by Patriarch Tikhon, New York, 1922.

We shall now state what the Greek Church teaches according to these doctrinal testimonies.

§ 2. Source and Standard of Faith

The Greek Church regards the Scriptures and tradition as the joint rule of faith. (C. Orth. q. 4.) "How is divine revelation spread among men and preserved in the Church? By two channels—holy tradition and holy Scripture." (Philaret, L. Cat., 16.)[3]

Tradition is necessary even now "as a guide to the right understanding of holy Scripture, for the right ministration of the sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution." (ib. 24.)

The Greek Church confines tradition to the unanimous consent of the ancient undivided church, i. e., the doctrinal decisions of the first seven ecumenical councils. (See p. 31.)

The Church as being infallible (L. Cat. 271) because Christ is its head and the Holy Spirit its guide, "is the sure repository of holy tradition" (ib. 18) and the sole interpreter of the holy Scripture (Metr. Conf. c. 7). "We believe that the Church's authority is not inferior to that of the holy Scripture, for both have the Holy Spirit for their author; it is therefore one and the same thing to be taught by the Church or by the Holy Spirit (C. Dos. d. II). We believe the holy Scripture to be divinely inspired and for this reason we are bound firmly to believe the same, yet not otherwise than interpreted and handed down by the Catholic Church." (ib.)

The Greek Church has never prohibited the reading of the Bible in the vernacular, nor does the Church encourage Bible reading by the laity. Certain portions of the Bible, especially of the Old Testament, are declared to be unfit for general use as "meat for babes." (ib. q. I.) The answer to the second question of the Conf. Dos. denies the perspicuity of the Scriptures.

Concerning the extent of the canon in the Scriptures there is no general agreement in the Orthodox Church. The Septuagint, which includes the Apocrypha, is regarded to be the authentic text of the Old Testament. The synod of Jerusalem, 1672, placed the Apocrypha in coördination with the canonical books. (ib. q. III.) Metrophanes (Conf. c. 7) assigns no canonical authority to the Apocrypha; "they contain much that is moral and praiseworthy, but as canonical and authentic they were not formerly received by the Church of Christ. We do not seek to establish our dogmas by them, but from the [4]33 canonical and authentic books which we call the inspired and holp Scripture." The synod

[3] We use the Engl. transl. of the Longer Cat. as given in Schaff, Creeds, V. II. Where we quote from the original of the other Greek Confessions the translation is ours.

[4] Metrophanes counts 33 Biblical books "as also our Savior lived 33 years here on earth."

of Constantinople, 1672, declared that the Apocrypha are not equal to the canonical books, yet being "good and worthy of praise" they are not to be rejected altogether. Philaret L. Cat. 34] says that the Wisdom of the son of Sirach and certain other books are ignored in the enumeration of the books of the O. T., "because they do not exist in Hebrew." As to their use and significance he quotes Athanasius 35 "that they have been appointed of the Fathers to be read by proselytes who are preparing for admission into the Church."

§ 3. God

The ancient Eastern Church occupied herself first with the solution of the problems of theology proper—the doctrines of the essential nature of the Godhead. These doctrines were defined by the Church and laid down in the Nic. Const. Creed of 381. There is no further development of theology proper in the Greek Church. The Orth. Conf. of Peter Mogilas (q. 2) explaining the Nic. Const. Creed, states "that we should believe nothing more and nothing less, nor in any other sense than that in which the Fathers understood it."

The Greek Fathers, particularly Athanasius, maintained the One Essence in the Godhead: there is but One Divine Substance, or Nature, or Being. But this One Divine Being existed from all eternity as Begetting and Begotten, as Father and Son, so that we cannot conceive of God as the Father without the Son, or of the Son without the Father. Explaining the words of the Creed "I believe in *one* God the Father" the Orth. Conf. q. 2 says that the Father is the source and origin of the Godhead and only in so far superior to the Son and Spirit. There is a subordination in personal relation, but none in consubstantiality. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." 1 John 5 : 7. "Only let it be understood that in the Divine Essence the Father is the cause of the Son and the Holy Spirit, that both persons derive their origin from him; but he himself from no one. . . . This doctrine as revealed by Christ, received from the apostles and taught and handed down by the teachers of the Church must be accepted and believed to be true." (q. 9.) Therefore the Orthodox Church strictly adheres to the statement of the Nic. Const. Creed that the Holy Spirit "proceedeth from the Father"—ἐκ τοῦ πατρὸς πορευόμενον—*qui ex patre procedit*—and rejects the clause "and from the Son"—*Filioque* as an unwarranted Latin interpolation and corruption.[5] The

[5]The Western Church in the interest of the homoousia of the Son taught, since Augustine, the double procession of the Spirit from the Father *and the Son*. The Eastern Church, emphasizing the monarchia of the Father as the sole fountain, root and cause of the deity, held to the single procession of the Spirit from the Father alone. By the single procession of the Spirit (ἐκπόρευσις) is meant the *eternal procession*, i. e., an eternal inner-

doctrine of the single procession of the Holy Spirit from the Father alone admits of no change of supplement "first because the Orthodox Church in this doctrine repeats the very words of Jesus Christ (John 15 : 25)[6] . . . secondly, because the second ecumenical council, whose chief object was to establish the true doctrine representing the Holy Ghost, has without doubt sufficiently set forth the same in the Creed; and the Catholic Church has acknowledged this so decidedly that the third ecumenical council in its seventh canon forbade the composition of any new Creed" (L. Cat. 242; see also Metr. c. 1, 11).

The Triune God is the creator of all things visible and invisible, except sin which originated in the devil and in man. Because the creator is by nature good and everything that he has made is very good, he cannot be the cause of evil which is contrary to his will (C. Dos. d. IV).

It is interesting to note the different conception of God according to the Greek, Roman, Lutheran and Reformed theology. (See Walther, Symbolik, p. 9.) They all acknowledge all the attributes of God so far as they are revealed in Scripture, but each of them lays the stress on a different one. Greek theology does not emphasize the infinite and transcendent sovereignty of God to whose glory all things must minister (Calvin); nor his justice which renders to every one his due or right (Roman Catholic); nor his holy love manifested in Christ (Luther); but *his goodness* (ἀγαθότης). "God is a Spirit, eternal, all-good . . ." (L. Cat. 86). "*Credimus Deum Optimum . . .*" (C. Dos. d. III). We owe every good gift and every perfect gift to the "good God, as the cause and origin of it" (C. Orth. q. 31). The Greek Confessions also assert the wrath of God. He has power to condemn all wicked persons, says the Orth. Conf. (q. 65) but adds "although he does not always exercise that power, and by prayer and almsgiving we can appease his wrath." The sinner ought "not to fall into carelessness concerning his salvation through too secure a trust in the effable loving-kindness of God, but may call to mind that the Lord God is also a righteous Judge." (Service Book, p. XVII.)

God's goodness is displayed in the creation and preservation of the world. God created man "that he should know God, love and glorify him, and so be happy forever" (L. Cat. 120). The all-good God determined all things in advance for the happiness of man. Even though he foreknew the fall of man, he "hath

Trinitarian process, like the eternal generation of the Son, and not the *temporal mission* (πέμψις) of the Spirit from the Father and the Son, concerning which there has been no controversy between the Eastern and Western Churches.

[6] "This passage does not speak of the essential relation of the Spirit to the Father, but of the mission of the Spirit. The preposition παρὰ (τοῦ πατρός) also shows that not the eternal origin, but the temporal mission of the Comforter is meant.

predestined to open for man, even after his departure from the way of happiness, a new way to happiness, through his only-begotten Son Jesus Christ" (ib. 122). All contradictions, all evil, natural and moral, are only apparent, for God's goodness directs all things to good ends. "Divine providence is the constant energy of the almighty power, wisdom, and goodness of God, by which he preserves the being and faculties of his creatures, directs them to good ends, and assists all that is good; but the evil that springs by departure from good he either cuts off, or corrects it, and turns it to good results" (ib. 127).

It is evident that *predestination* as understood by Augustine, Luther, or Calvin has no place in Greek theology. The Calvinists "who make the divine will the cause of eternal damnation" are designated as "the most wicked of heretics"—*scelestissimi haeretici* —and their doctrine of pedestination is branded as *abominandum et sacrilegium, insania, calumnia, blasphemia*" (C. Dos. d. III). God foresees and permits, but does not foreordain evil, and overrules it for good (ib. d. V). "As he foresaw that some would use well their free will, but others ill, he accordingly predestined the former to glory, while the latter he condemned" (ib. d. III). "God has predestined to give to all men, and has actually given them preparatory grace, and means sufficient for the attainment of happiness. But those who freely accept the grace given them, who make good use of the means of grace granted unto them, and who walk in the appointed path of salvation, God has properly foreordained for salvation" (L. Cat. 127).

§ 4. Saints and Images

Besides adoration which belongs to God alone the Greek Church, like the Roman, observes an invocation and reverence of angels and saints as intercessors between man and God. The invocation of saints is a religious duty. The Orth. Confession devotes six chapters (q. 16-21) to the doctrine respecting angels and says at the end of q. 20 that we are certain of their help and intercession and therefore rightly invoke them and particularly our guardian angel in all our prayers that they may render God propitious to us. The saints, that is, the dead who for their sanctity have already attained to their felicity in God, are invoked "not as gods but as friends of God; . . . these, standing on the highest steps of approach to God, by their prayers and intercessions purify, strengthen, and offer before God the prayers of the faithful living upon earth, and by the will of God work graciously and beneficently upon them, either by invisible virtue, or by distant apparitions, and in divers other ways" (L. Cat. 263).

The Conf. of Dos. d. VIII assures us that there is but one mediator between God and man, Jesus Christ, but immediately adds that also the saints and, above all others, the holy mother of the Divine Word, are our intercessors before God; they bring

our prayers and petitions before him, and give them greater effect. They know of our needs, for they share in the knowledge of God. "We do not doubt but firmly and confidently believe that, like the prophets of old while in the flesh had cognizance of what was going on in heaven, so the angels and the saints coequal with the holy angels in the infinite light of God perceive our state and condition" (ib.).

A distinction is made between the veneration of saints and the veneration of Mary. The Mother of God is said to be the object of *hyperdulia,* as distinct from the *dulia* of saints, and the *latria* of worship due to God (Orth. C. q. 41). But how does the practice of the Orthodox Church comport with this formal distinction between *dulia* and *latria?* From the numerous hymns and prayers addressed to "the blessed Birth-giver of God," used in the Orthodox Liturgy we quote only the following: "From sin deliver us now, and from the condemnation of death." (Serv. Book, p. 406.) "Regard the prayers of thy servants, O All-undefiled-One, who quenchest the fierce attacks upon us, giving us release from every adversity: for thee alone have we a support firm and assured, and have acquired thy protection, O Lady; and all we who call upon thee shall not be put to confusion. Make haste to the petitions of whose who with faith cry unto thee: Hail, O Lady! O Help of all men! O Joy and Refuge, and Salvation of our souls!" (ib. p. 359). "Hail, O Fount of Grace! Hail, O Ladder, and Gate of Heaven!" (ib. p. 578).

The veneration of the saints was formally sanctioned by the second council of Nice, 787. In defining the dogmatic theory of the cult the same distinction between veneration and adoration was applied to *image worship.* The council ascribed to images "affection and respectful reverence" (ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν) but reserved "true worship" (ἀληθινὴν λατρείαν) to God alone.[7] John of Damascus had strongly defended the veneration of images and relics. According to him communion with God is attained through θεωρία, "vision." Herein lies the religiously significant motive of the image question. The material things are bearers of the spiritual; they lead us to the immaterial God. Images are, therefore, of a sacramental virtue. We revere them not as divine in themselves but filled with divine grace.

The teaching of the Damascene is embodied in the Greek Confessions. Says Philaret (L. Cat. 267) "John Damascene writes thus: The relics of the saints have been given us by our Lord Jesus Christ as salutary springs, from which manifold blessings flow. And as if in explanation of this, he remarks, that through the mind their bodies also were inhabited of God." Q. IV of the Conf. Dos. teaches also the worshipful venera-

[7]How can the distinction between λατρεύειν and προσκυνεῖν be upheld? The Const. Creed ascribes προσκύνησις to the Holy Ghost "who with the Father and the Son is worshiped." —συμπροσκυνούμενον.

tion, *dulia,* of the cross (not crucifix, as in Rom. Cath. Church), of the holy gospels, the holy vessels, the holy places, and of the images of Christ and the saints. The Orth. Conf. (q. 50) points out the beneficial effect of the sign of the cross, prescribes when (q. 51) and how to make it. On the Sunday in the Great Fast (Greek Lent), and during the week which follows, is celebrated the Adoration of the Holy Cross, which is brought forth from the sanctuary for the refreshment and strengthening of the faithful (Serv. B. p. XVIII).

The Greek Church differs from the Roman in this, that it tolerates no carved, graven or hewn images, but only pointed ones.

To show that the veneration of images and relics does not conflict with Ex. 20 : 4 Philaret (516 f.) sharply distinguishes between "a graven image" or idol, and [completely ignoring "any likeness of any thing"] an icon, which means an image or representation. "It is not in the least contrary to this commandment to honor icons as sacred representatives and to use them for the religious remembrance of God's works and of his saints: for when thus used icons are books, written with the forms of persons and things instead of letters" (521). By the images the eyes of the spirit are to be raised to the spiritual essence of God. "While we look on them with our eyes, we should mentally look to God and to the saints, who are represented in them" (522). Thus an icon or a symbol is like a sacrament, something exterior, visible, which signifies or conceals something interior, invisible. The spiritual and eternal are realized in sensuous, corporeal, visible form. The sacred symbols, mysteries, mystic consecrations, saints and their relics and images lead the soul to the vision of the spiritual. "It is by this complexity of symbols, as upon ladders, that the soul climbs to a direct union with God" (Fisher, Hist. of Chr. Doctr., p. 173).

That image worship constitutes an integral and important part of Greek Christianity both in public workship and private life, may be illustrated by the following facts:

The canonized saints receive from the Church public veneration and the festivals of the saints have actually pushed the Sabbath-day into the background. "As in the Church of the Old Testament . . . so are we now in the Christian Church bound to keep, besides the Lord's Day, certain others also, which have been appointed as festivals to the glory of God and the honor of the Blessed Virgin and other saints, or as days of fasting" Orth. Conf. Part III, q. 60; Part I, 1.88; L. Cat. 541).

Although the Eastern Church has always laid especial stress on the unchanging tradition of the faith, yet the steadily increasing number of the saints is an exception to the invariable tradition of that Church. The Russian Church in particular has added many saints to those it received from the Greek Church.[8]

[8]The Russian Church represented by the Holy Synod, and since 1917 by the patriarch

One of the most characteristic festivals of the Eastern Church, commemorating the Church's triumph over iconoclasm and all other heresies, is the Feast of Orthodoxy, celebrated annually on the first Sunday of the Greek Lent. It was founded after the downfall of iconoclasm in 842 "in honor of the restoration of the holy images to the churches." "In some Cathedral Churches the *Office of Orthodoxy* is celebrated by the bishop before the divine liturgy, or near the end thereof. In this office athletes and champions of Orthodoxy are extolled, and anathema is proclaimed upon their opponents" (Serv. B. p. XVIII).

Images of saints are found, in large number, in all churches. The congregation assembled for public worship faces the *iconostasis* or image-bearer—a screen adorned with icons—which divides the altar and sanctuary from the rest of the church. The icons, usually four in number, represent the saint in whose honor the church is dedicated, Mary, Christ and John the Baptist; of these only the heads, hands and feet are painted, while the bodies are covered with embossed metal, richly guided and often gorgeously set with jewels. It is customary to kiss the Savior's feet, his mother's hands, and the saint's face. "The eastern Invocation of Saints must be considered as part of the whole system of prayer both for and to the departed. Thus not only is the intercession of the Holy Virgin and all the saints directly asked, but they are prayed for in the liturgy" (Pullen, Rel. since the Ref., p. 209).

In every church there must be a "corporal" or altar cover *(antimensium)* with a particle of the holy remains of some saint sewn into it and especially blessed by a bishop.

The worship of saints and images is also deeply rooted in the home life and morality of the majority of the people. "The communion of prayer is so complete that it is held that Blessed Mary and all the saints have been assisted by all the prayers of all the faithful that have lived or ever will live. All the faithful departed are prayed for; little children who sleep in Christ being prayed for more explicitly than in the West. And on the other hand, all are asked to pray for us, though they may in no wise be canonized saints. In Russia a parent will ask his departed children to pray for him and children will ask their parents in the other world to pray for them, like the saints" (ib. 210). Before engaging in any enterprise the aid of the saints is invoked and formal gratitude is rendered them on the successful completion of an adventure. How deeply image worship is rooted in the hearts of the people may be seen from the fact, mentioned by Dr. Walther (Symbolik, p. 29) that during the

of Moscow, and the Greek Church represented by the patriarch of Constantinople canonize their saints after a preliminary examination of their titles to the honor of the public cultus. In the Romish Church the procedure is extremely complicated and rigorous, and the pope alone holds the right of canonization.

Great War the plundering Russian hordes, who took or demolished everything they found in the houses, left the images of saints untouched.

According to Greek theology sacred symbols, images, relics and the like lead the soul to the vision of God and union with him. To us it seems that this immense cloud of mediators and intercessors between God and man rather obscures God and hides him from man so that vision of God and union with him becomes actually impossible. "There is no sadder spectacle than this transformation of the Christian religion from a worship of God in spirit and in truth into a worship of God in signs, formulas and idols." (Ad. Harnack, Wesen des Christentums, p. 148.)

§ 5. Man

God created the insivible world before the visible, the angels before men (L. Cat. 103; Orth. C. Part I, q. 18). Following the Areopagite[9] (Hier. Caelest. cap. VI and VII) the Orth. Conf. enumerates nine classes of angels. A tenth class, though created good, were seduced by Lucifer and swerved away from their duty of perfect obedience to God and so fell from him into self-will, pride, and malice.

To fill the place of the fallen angels man was created. (See Metrophanes, Kimmel Monum. II, 57.) Man's soul, the breath of life which God breathed into his nostrils, is a substance spiritual and immortal which dwells in a visible and material body. Only the body is propagated from parent to child; the soul is created by God; for if the soul originated together with the body from the seed of Adam, it would no doubt also perish with the body (Orth. Conf. P. I, q. 28). Accordingly the Greek Church teaches creationism.[10]

In defining *man's original state* the Greek Church follows the teaching of John of Damascus (Fid. Orth. II) and accepts the arbitrary distinction between the image of God (tselem) and similitude (demuth) or likeness. The former is said to be man's natural endowment consisting in reason and freedom of the will; the latter is a state of virtue in the likeness of God which Adam could attain if he aspired after it by obeying the divine commandment. Man possessed freedom of the will, i. e., the power of arbitrary choice. The essence of the fall, therefore, lies in the misuse of the free will of man. The *state of fallen man* consists es-

[9] Dionysius Areopagiticus was one of those who believed when they had heard Paul preach on Mars Hill, Acts 17 : 34. According to Eusebius (Church Hist. III. 4; IV. 23) he was the first bishop of Athens. About 500 his name was attached by the pseudo-Areopagite to certain theological writings by the latter. The mystagogical theology of the pseudo-Areopagite exerted an enormous influence upon Greek Christianity.

[10] Creationism, the doctrine that the human soul is separtely created in each individual born, as opposed to traducianism, the doctrine that the soul is propagated by generation, along with the body.

sentially in his subjection to death and sensuality (Kimmel, Mon. II, 65). It is a state of moral infirmity or weakness rather than one of radical corruption and positive guilt.

This state of Adam is transmitted to his posterity in the body only, so that since Adam all are sinners, subject to death and under the dominion of sensuality. But man has still power to cast off sin, to decide for God, when grace is offered to him, and strive after perfection by the exertion of his own will, for freedom of will is an inamissible element of man's original endowment (Conf. Dos. d. XIV).

Since man can never lose the power of arbitrary choice the teachers of the Greek Church see no difficulty in maintaining *the sinlessness of the "Mother of God,"* although they admit that Mary was not free from original sin. The Greek Church never accepted the dogma of the immaculate conception. The Conf. of Metrophanes which, it is true, never received ecclesiastical sanction, explicitly states that Mary was tainted with inherited sin (προπατορικὴ ἁμαρτία) (K. App. 177 f.). But the Greek Church regards Mary as free from all actual sin. The Orth. Conf. (P. I. q. 40) calls her πάναγνος παρθένος "all-pure virgin"; see also Conf. Dos. d. VIII. Philaret speaks of the "holy virgin" as being "dedicated to God with a vow of perpetual virginity" (L. Cat. 185).

§ 6. Christ

Regarding *Christ's two natures* the Greek Confessions merely reproduce the Christology of the ancient church. They emphasize the reality and full validity of the two natures, but the drift of their teaching is in the Monophysite direction. The Son of God came down from heaven and assumed human nature, but "Christ suffered on the cross according to the flesh not according to the divinity, for the divinity suffers nothing" (Conf. Orth. P. I, q. 46).

Christ's work is redemption from sin and guilt and reconciliation with God. Philaret describes the piacular and substitutionary satisfaction of Christ as being of infinite value and merit. "His voluntary suffering and death on the cross for us, being of infinite value and merit, as the death of one sinless, God and man in one person, is both a perfect satisfaction to the justice of God, which had condemned us for sin to death, and a fund of infinite merit, which has obtained him the right without prejudice to justice, to give us sinners pardon of our sins and grace to have victory over sin and death" (208).

After his death and before his resurrection Christ *descended into Hades* and led with him into paradise the souls of the patriarchs and the penitent thief (C. O. P. I, q. 49). Both the Orth. Conf. and Philaret (213) quote the following church hymn in which the state of Christ after his death and before his resurrection is described: "In the grave with the body, but in hell with the

soul, in that thou art God; in paradise with the thief, and on the throne with the Father and the Spirit, wast thou O Christ, filling all things, in that thou art infinite."

§ 7. The Church

The church is not the communion of believers (Luther), nor a hierarchical organization with a visible head (Roman Catholic), nor the totality of the elect (Calvin), but it comprehends all the faithful, who firmly hold the faith of Christ, as delivered by him, the apostles, and the holy synods, although some of them may be subject to various sins. For if the faithful, subject to sin, were not members of the church they could not come under the discipline of the church (C. D. d. XI; Metr. c. 7).

All New Testament *attributes of the church* as the communion of true believers are simply transferred to the Orthodox Church. Accordingly the Greek Orthodox Church is the "one, holy, catholic, and apostolic church as the apostle teaches, 2 Cor. 11 : 2; Eph. 5 : 5" (O. C. P. I. q. 58). Outside of this Church there is no salvation. Philaret asks: "If the Cath. Church contains all true believers in the world, must we not acknowledge it to be necessary for salvation that every believer should belong to her?" and answers: "Exactly so;" and by the Catholic Church he means the "divinely instituted community of men, united by the orthodox faith" (252).

The Church is visible but has one invisible head which is Christ alone. "The Church being to abide through all generations of time needs an ever-abiding head" (ib. 259). A mortal man cannot be the head of the church (C. D. d. X), for in case of death until a successor be chosen the church would be without a head, and a body cannot exist without a head.

Christ is ever present in the church especially through *the episcopacy* without which the church or even a Christian cannot exist (ib.). The ecclesiastical hierarchy of the Orthodox Christian Church originated "from Jesus Christ himself, and from the descent of the Holy Spirit on the apostles; from which time it is continued, in unbroken succession, through the laying on of hands, in the sacrament of orders" (L. C. 277). The bishops exercise the teaching office of the church, i. e., the Holy Spirit teaches the church through the bishops.

Because the church has from the apostles without break or change, both her doctrine and the succession of the gifts of the Holy Spirit, through the laying on of hands, *she cannot err,* or be deceived, or choose a lie for the truth (C. D. d. XII). An orthodox Christian, therefore, is to believe in the church, i. e., "to honor the true Church of Christ, and to obey her doctrine and commandments" (L. C. 253).

The *commandments of the church,* nine in number, are also "flowing from the church's one only everlasting Head Jesus Christ."

They are as follows: to attend public worship; to fast at the appointed days and periods; to respect and honor the clergy; to make confession four times, or at least once a year; to avoid all contact with heresy; to pray for the rulers both temporal and spiritual, for the departed, and for the conversion of heretics and schismatics; to observe fastings and prayers occasionally prescribed by the metropolitan or bishop in his diocese; to provide for the support of the church; not to join in wedlock on days forbidden by the church (C. O. P. I. q. 86-95).

The *government of the Greek Church* may be called a patriarchal oligarchy in distinction from the papal monarchy. The clergy is divided into four minor (lector, cantor, lampadarius, subdiaconus) and three major orders (diaconus, priest, bishop). Bishops must be unmarried and are selected, as a rule, from the monastic clergy. Priests and deacons may marry before ordination and keep their wives afterward but must not contract a second marriage. This is said to be in accord with 1 Tim. 3 : 2. Remarriage bars them from the administration of the sacraments, but does not exclude them from their order (see Metr. c. 11). The higher clergy, bishops, archbishops, metropolitans, exarchs and patriarchs are equal in rights. Of the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem the first has a primacy of honor.

The service of the Eastern Church is solemn and magnificent, but no instrumental music is allowed. There is no congregational singing but choir chant instead. The posture of the worshipers in prayer is standing and eastward; on few Sundays and Feast Days (e. g., Pentecost[11]), kneeling. The sexes are separated—the men on the right, the women on the left. The vernacular languages are used. The celebration of the Eucharist is the chief part of the liturgy; it is an elaborate symbolical representation of Christ's passion. In the Greek ritual there is a still greater neglect of the sermon than in the Roman Catholic. The Greeks "have even a more complicated system of ceremonies, with gorgeous display, semi-barbaric pomp, and endless changes of sacerdotal dress, crossings, gestures, which so absorb the attention of the senses, that there is little room left for the intellecual and spiritual worship." (Schaff-Herz. Enc. vol. IV, 51.)[12]

Church and state. Since the days of Constantine the Great the church became an institution of the state. The emperor was the absolute head of the church. Before long emperors interfered not only in matters of church government but also in questions of

[11] What is called Whitsun-Day in the Western Church is Trinity Sunday in the Eastern Church, and the next day is The Day of the Holy Spirit, that is Pentecost.

[12] For details of liturgy read Longer Catechism, 315-340; for liturgies of Chrysostom and Basil consult Service Book, pp. 67 ff; for Symbolism, Service Book, pp XXVIII ff.

doctrine. Orthodox Christianity was declared to be the religion of the state. To be a citizen of the empire one had to be an orthodox Christian. This condition was completely changed since the fall of Constantinople in 1543. Under Turkish dominance the church ceased to exercise any influence on the state. The old system of state church existed in Russia until Peter the Great in 1721 abolished the patriarchate of Moscow and substituted for it the Most Holy Governing Synod. It consisted of bishops and priests nominated by the Czar and presided over by a state official. Until the revolution in 1917 the Russian Church was a state church withdrawal from which was not permitted. After the revolution "the Patriarchate of Moscow and of All Russia" was re-established (see p. 30).

§ 8. The Sacraments (μυστήρια)

Philaret (284) defines a sacrament or mystery as "a holy act, through which grace, or, in other words, the saving power of God, works mysteriously upon man." And the Conf. Dos., d. XV, says that "sacraments are not empty signs of divine promise, as circumcision, but means through which grace (ὄργανα δραστικὰ χάριτος) is necessarily (ἐξ ἀνάγκης) conferred upon those who receive them." This calls to mind the Romish doctrine of the *opus operatum*.

The Greek Church agrees with the Rom. Cath. Church in accepting *seven sacraments,* but differs from it in minor details. Two sacraments (not three, as the Rom. Cath. Church holds) baptism and holy orders (C. D. d. XVI) confer an indelible character (χαρακτῆρα ἀνεξάλειπτον) and for this reason cannot be repeated (C. O. P. I. q. 102; L. Cat. 303).

1. *Baptism* (τὸ βάπτισμα) of infants or adults is by *trine immersion* which is "most essential in the administration of baptism" (L. Cat. 290). Baptism *removes all sins,* original and previous actual sin, and bestows the gift of the Holy Spirit; it makes the sinner innocent and sinless; not even concupiscence remains (C. O. P. I. q. 103; C. D. d. XVI). In baptism a believer "dies to the carnal life of sin, and is born again of the Holy Ghost" (L. C. 288). Since this sacrament cannot be repeated sins committed after baptism must be forgiven by priestly absolution on repentance and confession (C. D. ib.). Baptism *is absolutely necessary* to salvation; hence unbaptized children because they have not received the forgiveness of original sin must needs suffer eternal punishment of sin. (The Rom. Cath. Church teaches that unbaptized children are deprived of the beatific vision of God.) Therefore in case of extreme necessity, when no priest is available, any *orthodox* Christian (ib.) male or female (C. O. P. I. q. 103) may administer the sacrament of baptism. In case of extreme weakness or mortal danger a child may be baptized by affusion.

2. In the sacrament of *Unction with Chrism*—also called "Chrismation" (τὸ μύρον τοῦ χρίσματος or τῆς βεβαίωσις) the believer being annointed with holy chrism on certain parts of the body receives the gift of the Holy Ghost for growth and strength in spiritual life. As to the divine institution of Unction with Chrism we are told that the *inward grace* of this sacrament is mentioned in 1 John 2 : 20, 27; 2 Cor. 1 : 21, 22. The *outward form*, used by the apostles for imparting to the baptized the gift of the Holy Ghost, was imposition of hands, Acts 8 : 14, 16, in place of which, according to the Areopagite, the successors of the apostles introduced Unction with Chrism. The anointing of the forehead signifies the santification of the mind or thought; of the chest, the sanctification of the heart or desire; of the eyes, ears, and lips, the santification of the senses; of the hands and feet, the sanctification of the works and whole walks of the Christian (see L. Cat. 307-314). This sacrament immediately follows baptism and is to be administered by a priest (C. O. P. I. q. 104), but the consecration of the holy oil used in the sacrament is reserved "to the heads of the hierarchy" (L. C. 310). *". . . ab summi loci ordinisque Episcopo hoc consecretur unguentum"* (O. C. ib. 105). (In the Rom. Cath. Church the sacrament of Confirmation can be administered only by a bishop and cannot be received by children under seven years of age.)

3. *The Eucharist* (ἡ εὐχαριστία) is both a *sacrament* or communion (κοινωνία) and a *sacrifice* (θυσία).

The communion is a sacrament, in which the believer under the forms of bread and wine partakes of the very body and blood of Christ, to everlasting life." L. C. 315; C. D. d. XVII.)

The early Greek theologians did not teach transubstantiation though they approached to the doctrine of a positive change of the elements in the Eucharist. John of Damascus, however, maintained a real change (μεταβολὴ) and remaking (μεταποίησις), i. e., bread and wine are changed into the body and blood of Christ. And yet the Damascene did not teach the later Roman doctrine of transubstantiation. His (μεταβολὴ) is rather a transformation through assumption. As Christ once assumed the body born of the Virgin, so now in the Eucharist he assumes the bread and wine. (Fid. orth. IV, 13). Later the Greek Church adopted the Roman term transubstantiation (μετουσίωσις) and embodied the same in her confessions. (C. O. P. I. q. 56 and 107; C. D. d. XVII; L. C. 340). The Conf. Dos. (ib.) rejects the Lutheran view which is styled *impanatio—quemadmodum inscite juxta ac misere arbitrantur Lutherani*—and teaches the Romish doctrine of transubstantiation in the strongest terms. Though the Greek confessions do not explain the mode in which the mysterious and miraculous change of the elements takes place, the Greek conception of transubstantiation is essentially the same as the Romish. The substance (οὐσία) of the elements is "changed or, transub-

stantiated, into the very body of Christ, and into the very blood of Christ" (L. C. 339), but the sensible properties (εἶδος) i. e., color, taste and form remain, because we are to believe and not to see the real presence of Christ's body, for blessed are they that have not seen and yet have believed (John 20 : 29), and the actual eating of human flesh would clash with human custom (C. O. P. I. q. 101).

The very body and the very blood of Christ are not only received by worthy as well as by unworthy communicants, though with opposite effects, (C. D. d. XVII), but *remain* permanently in the elements. Therefore it is for us to glorify and adore the holy Eucharist as though it were Christ Jesus our Savior himself (C. O. P. I. q. 56), and to say to the transubstantiated elements as Peter said to Christ: Thou art the Christ, the Son of the living God (ib. 107). The adoration of Christ's body and blood is the same that is due the most holy Trinity (C. D. d. XVII).

The change of the elements is not affected by the priestly recitation of the words of institution (Rom. Cath. view), but by the invocation of the Holy Ghost; for in like manner as, by the same Holy Ghost, the Lord formed flesh to himself and in himself, from the Mother of God, so does he now through the Holy Ghost form his body in the bread. (John Dam. Fid. orth. IV, 13; L. C. 340).

In distinction from the Roman Catholic practice the Eucharist is administered *in both kinds* (εἰς τὰ δύο εἴδη) (C. O. P. I. q. 107) to infants as well as adults. Everyone who desires to approach the sacrament of communion is to "examine his conscience before God, and to cleanse it from sin by penitence; for doing which he has helps in fasting and prayer" (C. L. 341); but children under seven years of age receive the sacrament without confession; beginning with that age confession is obligatory.

Leavened, pure, wheaten bread is to be used, because Christ is said to have instituted this sacrament before the beginning of the Jewish passover. It is also said that what the soul is to the body that is leaven to bread, and the eucharistic body of Christ has a soul (Kimmel, Mon. II, 115 ff). The wine is to be mixed with warm water, because from the side of our Lord there came out blood and water (C. O. P. I. q. 107; L. C. 332). Only one loaf of bread is to be used for each communion, because "we, being many, are one bread, and one body; for we all partake of that one bread, 1 Cor. 10:17" (L. C. 329). Of the five loaves laid on the altar the officiating priest selects one of them for "the paschal lamb" (L. C. 339), and cuts it by thrusting "the holy lance"—a knife in the form of a lance—into it. The paschal lamb and the wine mixed with water are then, "under somber dirges, carried in a solemn procession, headed with many lighted candles and much incense-burning, through the

whole church, and back again to the altar, where they are deposited, like the body of Christ in the tomb. A curtain is lowered before the altar; and, unseen by the congregation, the elements are consecrated while the choir is chanting the Lord's Prayer. When the curtain is drawn, the altar represents the tomb from which Christ has risen; and while the choir sings a hymn of praise, the elements are presented to the communicants without any special formula of distribution. The consecrated bread is broken into the consecrated wine and both elements are given together in a spoon." (Schaff-Herz. Enc. vol. IV, 52; see also Divine Liturgy, Serv. Book, pp. 64 ff.)

There are no "silent liturgies." As there is only one altar in each church there cannot be performed two liturgies in the same church simultaneously, and a liturgy can be performed in the same church only once a day. Eucharistic processions in which the "consecrated Host" is carried about and exhibited for adoration are unknown in the Greek Church.

Concerning the *Eucharist as a sacrifice* the Greek confessions are silent as to its relation to Christ's sacrifice on Calvary, but merely maintain that it is a true and propitiatory, though unbloody, sacrifice for all the faithful, whether living or dead (C. D. d. XVII). The Orth. Conf. (P. I. q. 107) mentions three effects of the Eucharist: remembrance of Christ's suffering and death; reconciliation with God and propitiation for the sins of the living and the dead; deliverance from the temptation and danger of the devil, "for the enemy of our soul does not dare to harm one of whom he knows that Christ abides in him."

4. The Greek Church, like the Rom. Cath. Church, regards the sacrament of *penance and confession* (μετάνοια καὶ ἐξομολόγησις) as consisting of three distinct acts on the sinner's part—contrition, *contritio cordis,* συντριβή; confession, *confessio oris,* ἡ διὰ στόματος ἐξομολόγησις; and satisfaction, *satisfactio operis,* ἐπιτίμιον, i. e., the penance imposed by the priest (C. O. P. I. q. 113).

In confessing to his priest the sinner must enumerate all the sins of which he has a recollection, for the confessor can grant absolution and determine the proper penance only for that which has been made known to him (ib.). The fourth commandment of the church (C. O. P. I. q. 90) advises to make confession before the parish priest four times a year; the more advanced in holiness may do so even every month, while the "simpler ones" are to make confession at least once in the year, during Lent.

Through the sacrament of penance we are brought back to the same state of innocence in which we were through baptism (ib. 114).

The penances imposed by the priest are chiefly prayer, almsgiving, fasting, pilgrimages, kneeling and the like (ib. 113). Such divers particular exercises of piety, and divers abstinences or privations are prescribed to the penitent because they serve to efface the

unrighteousness of sin, and to subdue sinful habit (L. C. 356). According to Metrophanes the penances are imposed by the priest for the purpose of leading the penitent to self-control, and the penalties voluntarily taken by the sinner alleviate and eliminate his punishment after death (Kimmel, Mon. II, 152).

The Greek confessional is less rigorous than the Roman. The Greek confessor treats the penitent sinner like an experienced physican treats his patient. The Roman Confessor is like a judge who imposes penalties upon the guilty person. Hence Philaret says (286) "In penitence man is healed of spiritual diseases, that is, of sin."

Absolution is given only in the form of prayer: "May the Lord absolve thee!" instead of the positive form "I absolve thee."

The Orthodox Church rejects the Romish system of indulgences which release the sinner from satisfactions or temporal penalties, and the fanciful theory of the exhaustless treasury of superabundant works laid up by Christ and the saints—the so-called *thesaurus* — which makes indulgences possible (see p. 117).

5. *The Priesthood* (ἡ ἱερωσύνη) is of two kinds, spiritual and sacramental. All Christians share in the spiritual priesthood, I Pet. 2 : 9; Rev. 5 : 9, and exercise it in offering up prayer and praise and sacrificing their own bodies even in martyrdom (C. O. P. I. q. 108). But the spiritual priesthood must not be mistaken for the universal priesthood of all believers. It has no authority to render priestly service to others. "Binding and loosing" and "teaching" belong to the sacramental priesthood alone. This office was enjoined upon the apostles by Christ himself, and to this day, in uninterrupted succession, through the laying on of the bishop's hands are men ordained to minister sacraments and to feed the flock of Christ (C. O. P. I. q. 109; L. C. 357).

6. Matrimony (γάμος) is a sacrament according to Eph. 5 : 31, 32, "A man shall leave his father and his mother and shall be joined unto his wife, and they two shall be one flesh. This sacrament is great; but I speak concerning Christ and the church" (L. C. 362).[13]

The Orth. Conf. (P. I. q. 115) mentions three effects or blessings of matrimony: (1) protection against unchastity and the repression of the carnal appetite; (2) the begetting of children—to which Philaret adds "the Christian bringing up of children" (361); (3) the mutual inner relation of husband and wife.

[13]In this passage both the Greek and Roman Churches take μυστήριον in the sense of *sacramentum*. But the apostle does not speak of a sacrament, but of the conjugal relation of the church with Christ, typified by the close conjunction of the marriage state; and the mystery in the one case, as in the other, is great (not, as AV, "this is a great mystery"), for no one but an inspired writer could have spoken of the mysterious relation between Christ and his church of which the human relationship is a mere resemblance.

At the wedding ceremony the priest places wreaths or crowns upon the heads of both bride and groom; the crowns represent the honor and reward bestowed upon the wedded pair for the purity of their lives—the custom being observed only when both bridegroom and bride are now married for the first time. A "cup filled with wine"—because at the marriage in Cana the Lord converted water into wine—is given to them. This is the "common cup" of weal and woe given to the wedded pair thrice in token that they ought to dwell in unbroken concord, hold and use, undivided, their acquisitions, and share equally the cup of joy and sorrow (Serv. Book, 300; 604).

In spite of numbering matrimony among the sacraments, the Greek Church, according to her ascetic ideal, places a low estimate upon the marriage state in comparison with the sanctity of the monastical and higher priestly orders (Metr. c. XI). "Virginity," says Philaret, "is better than wedlock, if any have the gift to keep undefiled" (363).

Marriage is forbidden between Christians and non-Christians. Moreover, not only consanguinity but also affinity, i. e., relation of one of the married pair to the kin of the other, and "spiritual" affinity, such as exists, e. g., between sponsor and godchild, constitute impediments to marriage.

The rite of matrimony is forbidden during fasts; on the eves of great fasts; during Easter week; and on some other days.

In distinction from the Rom. Cath. Church the Greek Church permits divorce in case of adultery, treason or apostasy from Christianity and allows remarriage to the innocent party .

7. *Holy Unction,* or, Unction with Oil, or, Unction of the Sick, (τὸ εὐχέλαιον)— also called *oleum precum* (Prayer Oil) —"is a sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities" (L. C. 364). It is said to have been instituted by Christ himself, when he sent the twelve forth by two and two, "and they anointed with oil many that were sick and healed them," Mark 6 : 13. The apostles in turn left this sacrament to the priests of the church, as is evident from James 5 : 14, 16 (C. O. P. I. q. 117; L. C. 364-365).

This sacrament differs from the Roman sacrament of Extreme Unction which is given only to a sick person in extreme necessity or immediate danger of death.

In the Orthodox Church this sacrament is performed only over sick persons with one exception: "In the Cathedral of the Falling-asleep of the Birth-giver of God (Assumption) in Moscow, on Holy Thursday, the bishop anoints all persons who desire it, after the Divine Liturgy; . . . it is not unfitting that a well man should partake also of this sacrament, since he knows not the day and hour of his death." (Ser. V. R. 607 f.).

This departure from the "invariable" tradition of the Orthodox Church is justified by taking the passage, James 5 : 14 f., "in its broadest sense to include those who suffer from spiritual ills—grief, despondency, and the like as well as from those of the body." (ib.).

Seven priests—the number being symbolical of the seven gifts of the Holy Spirit—are appointed to perform this sacrament, but in case of need one priest may perform it. If the sick person is able to leave his bed, it is to be performed in church; otherwise at home, but always in the presence of an assembly of people. Since this sacrament is in the nature of a healing remedy it may be repeated.

Philaret gives the following *summary of the significance of the seven sacraments* (286):

1. In Baptism man is mysteriously born to a spiritual life.
2. In Unction with Chrism he receives a grace of spiritual growth and strength.
3. In the Communion he is spiritually fed.
4. In Penitence he is healed of spiritual diseases, that is, of sin.
5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and sacraments.
6. In Matrimony he receives a grace sanctifying the married life, and the natual procreation and nurture of children.
7. In Unction with Oil he has medicine even for bodily diseases, in that he is healed of spiritual.

§ 9. Faith and Works

Since freedom of will is an inamissible element of man's original endowment (see p. 41) man can by nature, before regeneration, choose the *ethical* good and do it. But in order to do the *spiritual* good he needs divine grace. Man has the power to reject or to cooperate with grace which is called *prevenient* grace because it takes the initiative. What man does under the influence of grace makes him perfect and worthy of salvation (Kimmel, Mon. 428; 447). He is now in a position to have orthodox faith and to do good works; and these two are necessary to inherit eternal life (O. C. P. I. q. 1). Philaret answering the question (3), "What is necessary in order to please God and save one's own soul?" says, "In the first place, a knowledge of the true God, and a right faith in him; in the second place, a life according to faith, and good works." Faith must precede works, for it is impossible to please God without faith (Heb. 11 : 6. C. O. q. 2; L. C. 4).

According to the Damascene (Fid. orth. IV, 11) *faith* is assent without reasoning. Philaret defines faith as " a trust in the unseen as though it were seen, in which is hoped and waited for as if it were present" (6). The evangelical conception of faith as an *organon receptivum*—the hand which lays hold of Christ's salvation—is positively rejected (Kimmel, Mon. 445).

The contents of faith are declared to be laid down in the N. C. Creed and defined so accurately "that we should believe nothing more and nothing less, nor in any other sense than that in which the Fathers understood it" (C. O. q. 5).

The Greek confessions locate faith in the intellect. Besides faith they also mention *hope* as "the resting of the heart on God, with the full trust that he ever cares for our salvation, and will give us the happiness he has promised" (L. C. 386). Herein the Greek Church differs from the *Rom. Cath. Church* which allows no assurance of salvation; but it differs also from Calvin and Luther. According to *Calvin* the assurance which the believer has of salvation *rests on the divine choice* of the man to salvation. According to *Luther* the sure foundation upon which rest the consolation of the believing conscience and the certainty of salvation is *Christ's righteousness apprehended by faith.* The *evangelical* Christian, through faith, rejoices in the actual possession of God's grace and therefore knows that all will be well with him in the future. The *orthodox* Christian hopes for the future that God will give him happiness; and, moreover, we are told that the means for attaining to a saving hope are first, prayer and secondly our own exertions (L. C. 388; 435); in other words the foundation of the salvation of man are his own good works.

The Greek confessions plainly teach that for *justification* both faith and works are necessary, but in the formulation of the doctrine of justification they mingle catholic and evangelical ideas. On the one hand, justification is declared to be, not a forensic act by which God forgives a sinner his sins, but a process in man by which the sinner is transformed into a righteous man. God justifies us in that he gives us power to do his will (C. O. P. I. q. 61 ff). On the other hand, Philaret (456) describes the righteousness after which we must hunger and thirst as "the justification of guilty man through grace and faith in Jesus Christ." It is difficult to harmonize this passage with other statements made by Philaret, e. g., those who desire righteousness are described as "those who, by the wish and prayer of faith, hunger and thirst after justification" (457). "Jesus proposed his doctrine in the form of blessing to those who should of their own free will receive and fulfill it" (438).

The regenerate must not only *eschew evil* but also *do good* (Kimmel, Mon. II, 96 f.). Baptism has removed all sin, even inborn evil, lust and desire, so that a baptized Christian has the same freedom of will as Adam before the fall. Man sins whenever he makes a wrong use of his freedom. There are, however, also certain sins which no man can avoid; they are *venial* sins as distinguished from *mortal* sins.

The Greek Church fails to penetrate to the source of all sins, namely, the sinful and corrupt state of the human will, and sees sins only singly and quantitatively. This *atomistic concep-*

tion of sin is especially to be noted in Part III (of love to God and man) of the Orth. Conf., where a distinction is made between venial sins; seven general mortal sins: pride, avarice, fornication, envy, gluttony, desire of revenge, sloth; and the sins against the Holy Ghost: presumption, despair, persistent opposition to truth, and renouncing of the Christian faith.

As the Greek Church sees sin only in single acts so it also *values good works merely as single acts,* not as manifestations of the new spiritual life. The Orth. Conf. (P. III) treats of the three cardinal virtues of prayer, fasting and almsgiving, and the four general virtues which flow out of them, prudence, justice, fortitude, and temperance. Metrophanes mentions as good works: fasting, prayer, vigils, lying and sleeping on the ground, and especially pity and compassion on the needy; good works, he maintains, avert or at least mitigate God's judgment here on earth and secure a higher degree of our state in heaven. (Kimmel, Mon. II, 98). According to the Orth. Conf. (ut supra) the virtue of benevolence is in the highest degree required of a Christian, for according to Tob. 12 : 9 almsgiving frees from death and atones for all sin; also "fasting together with prayer makes our petitions acceptable before God."

The *standard of good works* are, beside the commandments of God, also the commandments of the church (see page 43), which are just as binding upon all orthodox Christians as the commandments of God, for Christ commanded to obey the Church (C. O. P. I. q. 86).

But of still greater value than the good works done in accordance with the commandments of God and the church are the *self-imposed duties* of the monks. Monasticism is cherished as the ideal of the religious life in the Orthodox Church. The monk can possess no private property, meet no woman and drink no wine; he uses the dry and least nourishing food; he knows no sensual pleasures; he is free from all wants. The true monk is regarded as the typical saint.

The chief end and ideal of Greek monasticism is retirement from the world; hence we do not find in the Greek Church the variety of the monastic orders of the Western Church with their different ends, functions and rules.

§ 10. Eschatology

After death the souls of men go, either into "paradise," "Abraham's bosom," "heaven," or into "Hades," "everlasting fire," "outer darkness." The Orth. Conf. maintains that there are various degrees of both the happiness in heaven and the torment in Hades. The Romish idea of a purgatory and a real fire in Hades is rejected. Torment in Hades, according to Metrophanes (Kimmel, Mon. II, 192) means anguish of conscience. Yet an intermediate and purificatory state and the beneficial effect of

prayer for the dead by the living and for the living by the dead are admitted. At a time unknown to us God will transfer from Hades into heaven the souls of those who felt contrition here on earth but were not able to do good works necessary to salvation. By prayer, almsgiving and especially the sacrifice of the mass the living can enable God to do this. "What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance? This: that they may be aided towards the attainment of a blessed resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the bloodless sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory" (L. C. 376). "On what is this doctrine grounded? On the constant tradition of the Catholic Church" (ib. 377).

§ 11. Parties and Sects in the Greek Church

There are scattered throughout the Eastern Church numerous parties and sects.

The Nestorians in Turkey and Persia still adhere to the teaching of their master Nestorius, who was condemned as a heretic by the council of Ephesus, 431, for maintaining that the divine and the human natures were not merged into one person in Christ and, hence, that it was wrong to call Mary the "mother of God," since she was only the mother of the man Jesus. Accordingly the Nestorian, or Chaldaean, or Syrian Christians repudiate the worship of Mary as the mother of God. They also reject the use of images. Their liturgy and worship is much simpler than that of the Orthodox Church, but their fasts are more numerous and much stricter. The so-called Thomas Christians in southwestern India, on the Malabar coast, are of Nestorian origin.

The Chaldaeans are Nestorians, but have submitted to the pope. They sprang out of the influence of the Jesuit missions in Syria.

The Monophysites, in opposition to the creed of Chalcedon, teach a fusion of the two natures in Christ, so that the human and divine in Christ constitute but one composite nature. Among the Monophysite churches of the present day are the Armenians, the Jacobites in Syria, the Copts in Egypt and their ecclesiastical descendants in Abyssinia.

Unlike the other divisions of the Christian Church in the East *the national Church of Armenia* accepts the three ecumenical creeds (without the filioque). It has also a longer creed peculiar to itself which deals with those disputed doctrines connected with the Chalcedon creed. This Armenian Confession is found in all copies of the Prayer Book of that church (for text see Schaff, Herz. Encycl. vol. XII, p. 568).

There are 78 Armenian congregations with 86,000 communicant members in the United States. The Jacobite congregations in this country have a total membership of 1,407.

The Monothelites confound the divine and human will in Christ and hold that Christ had but one will. *The Maronites* who resided on Mount Lebanon and in parts of Syria cherished Monotheletism till the twelfth century when they united with the Church of Rome. They still retain their Syriac liturgy and some distinctive practices, e. g., administering the Eucharist in both kinds.

Sectarianism in the Russo-Greek Church originated in 1654 in an ecclesiastical dispute as to the correctness of the translation of the religious books. The efforts of Nikon, patriarch of Moscow, to improve the text of the liturgy and Bible, and expunge the errors that had crept in, met with passionate opposition by the *Starowerzy* (Old Ritualists or Old Believers), who saw in these improvements nothing but a departure from orthodox faith. The reforms of Peter the Great aggravated the situation. The Starowerzy denounced Nikon as the false prophet and Peter I. as the antichrist. Schaff, Creeds, vol. I, p. 82, gives the following interesting description of the distinctive practices of the Old Believers: "They reject the benediction with three fingers instead of two, the pronouncing of the name of Jesus with two syllables instead of three, processions from right to left instead of opposite course, the use of modern Russ in the service-books, the new mode of chanting, the use of Western pictures, the modern practice of shaving (unknown to the patriarchs, the apostles, and the holy fathers), and the use of tobacco (though not of whisky), and, till quite recently, also the eating of the potato (as the supposed apple of the devil, the forbidden fruit of paradise). They are again divided into several parties."

The Raskolniki,[14] as the Russian government used to designate all those who dissented from the established church, embrace many sects. According to the degree of their variance from orthodox belief and observances they are officially divided into (1) *"Most obnoxious,"* such as the *Ducho-bortsy* (spirit fighters), who reject the priesthood and external church as useless, because every one who is led by the Spirit is free from sinning; they believe that Christ was human, but that his soul reappears at intervals in living men; or the *Chlysty* (self-tormentors), who practice continual self- flagellation and reject marriage; or the *Skoptsy,* who practice self-mutilation; or a *section of the Bezpopovtsy* (priestless), who reject marriage and repudiate prayer for the ruler; (2) "obnoxious," those of Bezpopovtsy who pray for the ruler and recognize marriage; (3) "least obnoxious," such as the *Popovtzy* (priestly), who recognize

[14] From raskol, "dissent," "schism."

the priesthood of the state church and differ from the established church in minor points only.

Of the many manifestations within the Russian Raskol we will mention only one more, a sect, which has made great headway since it originated about 1860: *the Stundists,* who in their "hours" (hence the name of the sect from the German "Stunde"— hour) zealously practice Bible reading; they reject priestly dominion and all external rites of worship.

The Russian dissenters, unlike the older Oriental schismatics, are not organized into separate communions; they exist as lay-communities, without churches and priests, for the czars forbade them freedom of public worship.

The various dissident sects of the Russo-Greek Church are believed to constitute a total of 20,000,000; it is impossible to state the number even approximately. The Holy Synod put the number at about 2,000,000.

We refer the reader who desires to know more about the Russian Raskol to Adeney, The Greek and Eastern Churches, pp. 441 ff.; Hepworth Dixon, Free Russia, 1870; A. F. Heard, The Russian Church and Russian Dissent, 1887; C. K. Grass, Russische Sekten, 1907.

CHAPTER THREE

THE ROMAN CATHOLIC CHURCH

LITERATURE:

Of the vast literature on the Roman Catholic Church we can give here only a few books of reference.

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§ 1. General Characteristics

The Holy Catholic Apostolic Roman Church, more commonly known as the Roman Catholic Church, is that great branch of the Christian church which acknowledges the pope, or the bishop of Rome, as the visible head of the church. It is by far the most widespread and numerous of all Christian churches embracing over 230 millions of members. The total number of Catholics in the United States, according to the official Catholic directory published by P. J. Kennedy & Son of New York for 1928, is 19,689,042. The Philippine Islands are not included in the figure.

The Roman Catholic Church proudly identifies itself with the whole church of Christ. It asserts its exclusive right to the title "catholic" and treats all other Christians as schismatics and heretics.

It is *distinguished from the Greek Church* mainly by the claims of the papacy which the Eastern Church rejects, and the question of the procession of the Holy Spirit.

It is *distinguished from all other Western churches* by holding the following doctrines and practices: Insufficiency of the Holy Scriptures as a rule of faith and practice; equal authority of tradition with the written word of God in the Bible; papal supremacy and infallibility, as the source and centre, so far as the interpretation of the divine will to the world is concerned in all matters of faith and morals.—Communion with and submission to the authority of the pope as being essential to effective

membership of the Catholic Church outside of which there is no salvation.—Justification and salvation by work-righteousness: auricular confession; indulgences; purgatory; the surplus merit of saints.—Invocation of Mary and the saints, and veneration of images; immaculate conception of the Virgin Mary.—Seven sacraments which are efficacious of themselves irrespective of the spiritual state of the persons concerned in them.—The mass as a true propitiatory sacrifice; transubstantiation and withholding of the cup from the laity; worshiping of the consecrated wafer.—Celibacy of the Clergy.

The *worship* of the Rom. Cath. Church is an elaborate ritual centering about the sacrifice of the mass. All the fine arts are drawn into the church's service: cathedrals and altars, candles and crucifixes, madonnas and pictures, priestly chant and operatic music. Relics and rosaries, incense and chrism, solemn processions and genuflections, tinkling of bells and sprinkling of holy water, Pater Nosters and Ave Marias—all combine to charm the senses. The Roman Liturgy is the same all over the world and is in Latin except in the Uniat churches. The sermon, which, however, holds a very subordinate place in the Catholic service, and the reading of the Scriptures are in the vernacular.

Those Greek and other Eastern Christians who acknowledge the supremacy of the pope and are therefore in union with the Roman Catholic Church, but have the privilege of using their own liturgies and retaining some of their ancient usages, such as the marriage of the lower clergy and communion in both kinds, are called United Greeks or *uniats* (from Russian *uniya* "union"). There are Uniats in Russia, Rumania, Ruthenia, Armenia, Syria, Abyssinia, India. Adherents of the Uniat churches in the United States number over ten thousand. The most Romanized section of the Uniats is the Ukrainian Church. It broke away from the Russian Church at the close of the sixteenth century and became "Uniat" by recognizing the headship of Rome. This Church has gradually accepted all the distinctives and most of the customs of the Roman Church, but has retained the Old Slavonic language in the liturgy and all the Service Books of the Russian Church. Since the World War it has adopted the title of "The Ukrainian Church."

§ 2. Doctrinal Standards

The system of Catholic doctrine is contained in the ecumenical creeds (the Apostles', Nicene with the *filioque,* and the Athanasian), the decisions of the general councils (19 in number) particularly the Tridentine and Vatican decrees, the Tridentine Profession, the Catechisms and the *ex cathedra* utterances of the popes.

Worship and ceremonies are embodied in the liturgical standards, the Roman Missal and the Roman Breviary.

(1) *The Canons and Decrees of the Council of Trent.*

Confronted by the Protestant Reformation, which by the middle of the sixteenth century had made astonishing progress, the Catholics found themselves compelled to examine the state of their own church. On the one hand, the ecclesiastical life stood in urgent need of reform; on the other hand, it became necessary in opposition to the Protestant doctrine to defend and define the doctrine of the Catholic Church. The desire from many quarters was expressed that a general council should undertake the task of settling the doctrinal controversies and reforming ecclesiastical abuses. After long delays pope Paul III. convened such a council in the Austrian city of Trent on the 13th of December, 1545. With long intermissions (first period 1545-49; second period 1551-52; third period 1562-63) it held twenty-five public sessions till the 4th of December, 1563.

The decisions of the council regard dogma and discipline. The disciplinary ordinances bear the title *decretum de reformatione.* The doctrinal decisions are divided again into *decreta* and *canones.* The decrees state at length the Catholic doctrine; the canons, in the form of short propositions, condemn the opposite views of the Protestant Church ending, always, with *anathema sit,* "let him be accursed."

The doctrinal decisions which particularly concern our discipline are the following: Session III states the purpose of the council . . . "the extirpating of heresies, and the reforming of manners, for the sake of which it is chiefly assembled," and accepts the N. C. Creed "as being that principle wherein all who profess the faith of Christ necessarily agree." Session IV points out the authoritative sources of dogma: the canonical Scriptures, Apocrypha, tradition of the church, Vulgate translation. Owing to the opposition of the Thomist and Scotist theories, marked differences of opinion existed within the council even on most important subjects; hence the constant recourse to reticence, equivocation and compromising formula. After protracting and equivocating debates Session V reached its conclusions on original sin. No less than 61 general congregations and 44 other congregations were held until Session VI accepted the decree and canons on justification. The following Sessions chiefly restate in their decrees the scholastic doctrines. Sessions VII, on the sacraments; XIII, on the Eucharist; XIV, on the sacraments of penance and extreme unction; XXI, communion under both kinds, and of little children; XXII, on the sacrifice of the mass; XXIII, on the sacrament of order; XXIV, on the sacrament of matrimony; XXV, on purgatory; invocation, veneration and relics of saints; sacred images; indulgences.

The council claimed to be ecumenical though neither the Greek nor the Protestant Church was represented. It is now

generally acknowledged as the eighteenth[35] ecumenical council throughout the Roman Cath. Church although it did not immediately acquire equal authority in all Roman Catholic countries. The papal bull of Pius IV., *Benedictus Deus,* issued on January 26, 1564, solemnly confirmed the decisions of the council, reserving to the pope the exclusive right of explanation of the more obscure points of doctrine contained in the decrees.

(2) *The Tridentine Profession of Faith, Professio Fidei Tridentinae.*

The decrees of the council of Trent contain no profession of faith. In Sessions XXIV and XXV, however, the council had declared the necessity of an obligatory formula of faith. Such a formula, consisting of twelve articles, was drawn up by a commission of cardinals under the direction of Pius IV. and published in 1564. Article I contains the N. C. Creed; articles II-XII are a short conspectus of the articles of faith as settled by the council. Later, two articles, one on the immaculate conception of the Virgin Mary and one on the infallibility of the pope, were added.

The Profession must be subscribed or sworn to by all priests and public teachers of the church and also by Protestant converts; hence it is also the "Profession of Converts."

The Tridentine Profession goes beyond the declarations of the council as it contains clauses concerning subjects which were deliberately left untouched by the council, such as the church and the position of the pope within the church: " . . . I do promise and swear true obedience to the Roman pontiff, successor of the blessed Peter, the chief of the apostles and vicar of Jesus Christ" (Art. X). "I do freely profess and truly hold this Catholic faith, without which no one can be saved" (Art. XII).

(3) *Catechismus Romanus.*

The council of Trent, in Session XXIV, had proposed a new catechism for the purpose of religious instruction in harmony with the decisions of the council. Several catechisms had appeared before and during the council—among them the catechism of the Jesuits composed by Peter Canisius—but none of them gave perfect satisfaction. Even the outline of the proposed catechism, which was laid before the council, was rejected. The council in its last session left to the pope, Pius IV., the preparation of a catechism. He selected for this task four distinguished theologians who under the advice of Carlo Borromeo composed the catechism which after careful revision was published by order of Pius V. in 1566 under the title *Catechismus Romanus ex decreto concilii Tridentini ad parochos.* It was, as the title indicates, designed merely as a manual for pastors in the ministry and not for pupils. The Roman Cate-

[35] The numbering of ecumenical councils is not fixed.

chism is divided into four parts: *de symbolo apostolico, de sacramentis, de decalogo, de oratione dominica.*

Since this catechism was composed under Thomist influence it met with the opposition of the Jesuits. It never received a formal universal sanction of the church, yet occasioned by the council of Trent coinciding with the decrees of the council it was published by papal authority and hence must be regarded as one of the witnesses of genuine Catholicism.

(4) *Catechism of Peter Canisius.*

The Catechismus Romanus was far surpassed in popularity by the triple Catechism of Peter Canisius—the large one of 1555, a dogmatic manual for clergymen; then a short outline of instruction for children and youth, 1556; and then his catechism for students of the lower and middle grades, *Parvus Catechismus,* also known as *Catechismus Catholicus;* it is an extract from the larger catechism, written in the winter, 1557-58.

Even the Catechism of Bellarmine, published in 1603 and authorized by pope Clement VIII., as a true exposition of the Roman Catechism, could not compete with the catechisms of Canisius.[16]

(5) *The Papal Bulls and Decrees* are also authentic sources of Rom. Cath. doctrine. "For we are not here dealing with an imaginary Catholic Church, which believes nothing but what has been taught by the Tridentine Synod: we deal with a palpable Romish Church, the Church which regards the Pontiff at Rome as its head; with a church which believes and confesses the immaculate conception of the Virgin on no other authority than that of a single Papal Bull," (Winer, Comp. View, p. 10).

We mention here especially (a) the bull "*Unigenitus*" issued by pope Clement XI. in 1713 against the "Moral Reflections on the New Testament" of the celebrated Jansenist Paschasius Quesnel. This bull marks the complete severance of Augustinian doctrine from the official teaching of the Rom. Cath. Church.

(b) The bull "*Ineffabilis Deus*" issued by pope Pius IX., Dec. 8, 1854, proclaims the miraculous conception by which the Virgin Mary is held to have been conceived without original sin.

(c) The "*Syllabus*" or Encyclical Letter, issued by pope Pius IX., Dec. 8, 1864, denounces 80 errors of the age. It is, as the official title says, "a collection *(syllabus)* containing the principal errors of our times as noted in the Allocutions, Encyclicals and other Apostolic Letters of our Holy Father Pope Pius IX."

The errors condemned in the Syllabus are grouped under ten heads as follows: 1. pantheism, naturalism, and absolute rationalism; 2. moderate rationalism; 3. indifferentism and latitudinarianism; 4. socialism, communism, secret societies, Bible societies, clerico-liberal societies; 5. errors regarding the church and her

[16] "Blessed Peter Canisius, S. J., who stemmed the Reformation," was placed on the list of the *beati* by Pius IX., and canonized on May 21, 1925.

rights; 6. errors regarding civil society, both in itself and in its relation to the church; 7. errors regarding Christian and natural ethics; 8. errors regarding Christian marriage; 9. errors regarding the temporal power of the pope; 10. errors regarding modern liberalism.

In spite of the opposition, which the Syllabus, particularly paragraphs 5, 6 and 10, aroused, it is nevertheless an official document and an integral part of the Romish dogma. The Vatican Council in making all official utterances of the pope on matters of faith and discipline infallible, thereby formally sanctioned also the official statements of the Syllabus.

(6) *Constitutio Vaticana,* or the bull *Pastor aeternus.*

In order to turn aside every attack on the papal power the council of Trent had left the dispute between the episcopal and curial theories undecided. Episcopalism had still many advocates in France and Germany. According to the episcopal system in France the bishops with the pope represented the church in general councils and the pope's judgments were not irreversible until confirmed by the consent of the church (Gallicanism). In opposition to the Gallican theory there arose a new party, the Ultramontanists, who were zealous advocates of papal sovereignty and infallibility. The Jesuit-Order, re-established in 1814, likewise advocated with renewed zest papal absolutism in politics and religion. The entire development of post-Reformation Catholicism was on the side of the Roman Curia.

The Vatican Council which was opened on the festival of the Immaculate Conception of the Virgin Mary, Dec. 8, 1869, in the Basilica of the Vatican, gave dogmatic form to the ultramontane view and proclaimed in its fourth public session, July 18, 1870, the decree of the papal infallibility. Pope Pius IX. himself read the decree of his own infallibility as defined in the *Constitutio Vaticana,* the bull *Pastor aeternus.*

The first definition of the Constitution deals with the relation of the episcopal authority to the papal. The second definition presents the doctrine of papal infallibility and makes the recognition of that doctrine incumbent on all Catholic Christians.

The Vatican decrees belong to the sphere of revealed truths of faith and consequently are to be accepted as final.

(7) *Liturgical Standards* of the Roman Church are also authoritative sources of the papal doctrine. The most important of these are:

(a) The *Missale Romanum,* the office-book of the Catholic Church containing the liturgy of the mass. The council of Trent decreed a standard and uniform edition of the missal and Pius V. issued it in 1570. This edition was revised under Clement VIII., in 1604, and under Urban VIII., in 1634. It has obtained public ecclesiastical approval in all countries and provinces.

(b) The *Breviarium Romanum*—as distinguished from the

Missal which contains the altar service—is the Catholic service book containing the daily public or canonical prayers for the canonical hours, together with the legends of saints and martyrs. It consists of four parts corresponding to the four seasons of the year, each part having the same four sections: 1. "the psalter," or ordinary week day service for each day and hour; 2. "the proper of the season," the service for the festivals of Christ and the Sundays of the season; 3. "the proper of the saints," the special service for the festivals of the saints; 4. "the common of the saints," services for those saints for whom there is no special service provided in the "proper." Its present form is due mainly to the revision under Pius V., 1568, Clement VIII., 1602, and Urban VIII., 1632.

(8) *Standard Works of a more recent date,* from which we shall quote in this chapter are:

The Catechism of J. Deharbe, S. J., since 1847 generally recognized as a standard work; revised and adapted to New Code of Canon Law, New York and Cincinnati, 1901.

In the parochial schools of the U. S. are also used the Catechisms edited by W. Faerber in German and English; and Polish and English, St. Louis, 1906 and often.

The Faith of Our Fathers by James Cardinal Gibbons, New York, 80th ed.

A comprehensive standard work on Catholic faith and morals is the Handbook of the Christian Religion for the use of advanced students and the educated laity, by the German Jesuit professor, W. Wilmers, third Engl. edition, edited by James Conway, S. J.

Catholic Belief by J. Faà contains a short and simple exposition of Cath. doctrine, American ed. by L. A. Lambert.

Credo, a short exposition of Cath. belief, by A. Le Roy, transl. from the French by E. Leahy; edited by G. O'Neill, 2d. ed. 1919.

The Visible Church, by J. F. Sullivan, 2d. ed., New York, 1921.

Quotations from these standard works will be marked for brevity's sake as follows:

D—Deharbe's Catechism.
F—Faerber's Catechism.
G—Gibbons, The Faith of Our Fathers.
J. F. Faà, Cath. Belief.
R—Le Roy, Credo.
S—J. F. Sullivan, The Visible Church.
W—W. Wilmers, Handbook of the Chr. Religion.

In quoting from the Tridentine and Vatican decrees we use Schaff, Creeds, II.

§ 3. Source and Standard of Faith

A Roman Catholic is bound to believe all that the Catholic Church teaches. Believing in her teaching, he believes in the

revelations of God. "God's revelations have come down to us partly by means of writing and partly by word of mouth; by writing—that is, in the Holy Scriptures or the Bible; by word of mouth, that is by tradition" (D. 2 and 4). Accordingly, Scripture and tradition are the two sources of the church's teaching. The Holy Scriptures are the word of God, for they have God for their author (Sess. Tr. IV). The inspiration of the sacred writers is conceived of as a verbal dictation. Says Leo XIII. in his Encyclical, *Providentissimus Deus,* 1902, " . . . the Holy Spirit has so urged and impelled these men to write it, He has assisted them in writing with supernatural grace in such a manner, that of necessity, they must conceive exactly and faithfully expose and express with infallible exactitude all that God willed that they should say, and only that which He willed." *Traditions* are divinely revealed truths or precepts otherwise than by Holy Writ. They have been "dictated either by Christ's own word of mouth or by the Holy Ghost" (Sess. Tr. IV).

The Tridentine decree completely coördinates the Scriptures and traditions, while the declarations of the Tridentine Profession (Art. II and III) assign the former a place second to the latter. In fact, the Scriptures as a source of Catholic teaching are subordinate to tradition. The Scriptures, as being dark and incomplete, are to be supplemented and interpreted by tradition. "Though these two streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still of the two, tradition is to us more clear and safe" (J. F. 45). Cardinal Gibbons still more emphatically maintains the superiority of tradition and the insufficiency of the Scriptures and denies their perspicuity: "The Cath. Church correctly teaches that our Lord and His Apostles inculcated certain important duties of religion which are not recorded by the inspired writers. . . . We must, therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary to salvation" (G. 86).

But *neither Scripture nor tradition is the sole rule of faith,* for divine revelation did not cease with the asostles, but the Holy Spirit continues to make new revelations to the church. The *living teaching office of the church,* therefore, defines catholic faith and determines our understanding of the Scriptures and tradition. "The faith of Christians is to be determined by the Catholic rule of faith. Every Christian is bound to believe all that God has revealed and the Church proposes for his belief, whether it be contained in the Scriptures or not" (W. 150). The Vatican Council (de fide c. 2) declared that "all those things are to be believed with divine and Catholic faith which are contained in the Word of

God, written or handed down, and which the Church, either by a solemn judgment, or by her ordinary and universal *magisterium,* proposes for belief as having been divinely revealed."

The church possesses *infallibility* in the discharge of its teaching office according to the institution of Christ. This alone gives the church's decisions supreme authority. Says Wilmers: "A rule of faith must be *infallible.* An infallible authority alone can in all cases decide in matters of faith in such a way as not to endanger the integrity of the deposit of faith; for the obligation to believe exists only when one is morally certain that what is proposed to his belief is really of divine revelation. But only an infallible authority can give this assurance" (W. 148). This *infallible teaching authority of the church constitutes the rule of faith.* The Jesuit C. F. Smarius (Points of Controversy) has a whole chapter of 58 pages on "The Bible not the Rule of Faith"; he writes: "What is this easy, certain and secure means of having that faith without which it is impossible to be saved? Our separated breathren tell us it is the written word—the Bible, the whole Bible, and nothing but the Bible, interpreted by everyone's private judgment. This, we Roman Catholics deny (p. 51). We answer, the infallible Church of Christ, which is at once the commissioned guardian, interpreter and judge of all doctrines, that Christ ever taught, and that are to be believed unto salvation" (p. 109).

The church exercises its infallible doctrinal authority through its general councils; through the unanimous voice of the bishops dispersed throughout the world, but united with the pope; through its ordinary and uniform preaching; and through the pope when, independently of the consent of the church, *ex cathedra,* as the pastor and teacher of all Christians he defines a doctrine of faith and morals to be held by the whole church. (C. Vat. Sess. IV, c. 4.)

From what has been said follows that there is a supreme authority other than Scripture and tradition, namely, the *infallible authority of the teaching office of the church culminating in the infallible pope. The* Tridentine Profession (Art. X) already provided for this authority (see p. 61). Pope Pius IX. as quoted in *Quirinus* (p. 107, 555) declared: "I am tradition." The Vatican Council gave dogmatic form to the doctrine of papal infallibility and made the recognition of that doctrine incumbent on all Catholics: "We, the sacred council approving, teach, and so define as a dogma divinely revealed: That the Roman pontiff, when he speaks *ex cathedra*—that is to say when in the discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church—is, through the divine assistance promised to the blessed Peter himself, possessed of the infallibility

with which the divine Redeemer willed that his church should be endowed for defining doctrine concerning faith and morals; and that therefore such definitions of the Roman pontiff are *of themselves and not from the consent of the church* unalterable. But if any one shall venture (which may God avert) to contradict our definition, let him be accursed" (Sess. IV, c. 4; the translation is ours).

The Scriptures are to *be interpreted* according to the Catholic rule of faith. The council of Trent (Sess. IV) and the Vatican Council (Sess. III, c. 2) forbid the interpreting of Scripture in matters of faith and morals "contrary to the sense which Holy Mother Church—whose it is to judge of the true sense and interpretation of the Holy Scriptures—has held and does hold, or even contrary to the unanimous consent of the Fathers."

The Roman symbols have no definite statement on *the reading of the Scripture by the laity.* The popes, however, have repeatedly interdicted it. In the bull *Unigenitus,* 1713, pope Clement XI. condemned 101 propositions advanced by Quesnel, among them also the following: "The reading of sacred Scripture is for all" (80), and, "the sacred obscurity of the Word of God is no reason for the laity to dispense themselves from its reading" (81). As a rule the Cath. Church lays little stress upon the individual and private reading of the Scriptures on the part of the laity, but mainly refers the common people to the oral instruction of the clergy.

Bible societies which circulate versions of the Scripture other than approved by the church are condemned. The first condemnation of Bible societies was issued in 1816 by Pius VII., who declared them to be "a most subtle invention for the destruction of the very foundation of religion." (Carl Mirbt, Quellen zur Gesch, d. Papsttums, p. 427.) Pope Pius IX., in the Syllabus, § IV,[17] designated them as "pests" and placed them in the same category with socialism, communism and secret societies.

In determining the *canon of the Scriptures* the council of Trent followed, not without the influence of doctrinal bias, the long prevalent custom in the Latin Church to use the canonical books and the Apocrypha of the Old Testament (Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Maccabees) promiscuously. Later when there arose some doubt as to the divine character of some books the theologians made a distinction between the canonical and apocryphal books, terming the former protocanonical and the latter deutero-canonical. But the infallible teaching of the church alone

[17] According to the Vatican definition of the "ex cathedra" the Syllabus of 1864 must be regarded as infallible and irreformable. Wilmers in his Handbook of Chr. Rel. omits paragraph 4 of the Syllabus, although the Preface of the book, p. VI, states that "a literal translation of the Syll. of Pius IX." is given in the appendix.

could remove all doubts as the Vatican Council has done by maintaining divine inspiration for the deutero-canonical books as well as for the protocanonical. "These books of the O. and N. Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said council. . . . These the church holds to be sacred and canonical not because, having been carefully composed by human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error; but because having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the church herself" (Sess. III, c. 2). The Tridentine decree (Sess. IV) enumerates fourteen epistles of Paul, thus assigning Hebrews to Paul. The Pauline authorship of that epistle became therefore an article of faith, and "if any one shall not receive as sacred and canonical the books of Holy Scripture entire with all their parts, as the holy synod of Trend has enumerated them, or shall deny that they have been divinely inspired, let him be anathema" (Vat. C. Sess. III, c. II, 4).

The council of Trent (Sess. IV) also declared *the Vulgate* translation to be authoritative for the text of the Scripture,— "that the said old vulgate edition, which, by the lengthened usage of so many ages, has been approved of in the church, be, in public lectures, disputations, sermons, and expositions held as authentic, and that no one is to dare, or presume to reject it, under any pretext whatever." Accordingly Eph. 5 : 32 is the proof passage of the sacrament of matrimony, because the Vulgate translates μυστήριον with *sacramentum*. — The text-critical passage 1 John 5 : 7 must be accepted as genuine because the Vulgate contains it. According to the proto-gospel the Virgin Mary has bruised the serpent's head, because the Vulgate says "*ipsa tibi conteret caput*," "she shall crush thy head and thou shalt lie in wait for her heel" (Gen. 3 : 15).

Pius IV., in the constitution *Dominici gregis custodiae* of March 24, 1564, expressly condemns "all versions of the Scriptures by heretical authors" such as Wyclif, Tyndale, Luther.

§ 4. God

The Catholic Church teaches that in one God there are three persons: the Father, the Son, and the Holy Ghost. Each of the three persons is God; each distinct from the other; each equal in eternity, power, immensity and all other perfections. In accepting the Athanasian Creed and the N. C. Creed with the *filioque*-clause, the Roman Church rejects the subordinationism of the Greek theology and maintains the procession of the Holy Ghost from the Father and the Son.

God created the world out of nothing. The *last end of God's creation* is not the good of his creatures, but *his own glorification.* "God created all things for his own honor and glory" (F. 8). God, in creation, had also in view the welfare of his creatures, but this was only a means to God's glory as the ultimate end. "In the creation of the world and in the communication of his goodness to his creatures God intended his own eternal glorification by his creatures" (W. 206). The Vatican Council (Sess. III, c. I, 5) declares: "If any one shall deny that the world was made for the glory of God, let him be anathema."

God's motive in creation was not love toward his creatures, but "his infinite love for himself." Of his own free choice God can exercise this love as well by non-creation as by creation. "For, if he creates the world he does so for the sake of his own infinite perfections, which he wishes to manifest in his creatures; if, on the other hand, he does not create it is for his own infinite perfection, which suffices itself and is in no need of any creature. Therefore, whether he creates the world or not, he does so of his own free choice, since his infinite love for himself is the same in either case" (W. 204). God created the world, not because he needed the existence of the world, but because this was his own free will. "If any one assert that God did not create with a will free from all necessity, but that he created with the same necessity with which he loves himself, let him be anathema" (Vat. C. ib.).

God's glory being the last end of his works, all creatures, "even the reprobate must contribute to this end" (W. 207).

From Wilmer's assertion that God is absolutely free in his outward acts determined by no intrinsic necessity nor any external influence, nor moved by any external motive (204), it would follow that the absolute, free will of God, undertermined by foreknowledge of the good or evil works of men, is the only cause of their salvation. This was, indeed, the teaching of Thomas Aquinas. Both election and reprobation must contribute to this one ultimate end, God's glory. In punishing some he manifests his righteousness, in preserving others he shows his mercy (Summa I. q. 21, a, 1 and 2; q. 23, a. 5 and 4). The council of Trent did not define the doctrine of *predestination* but contended itself with maintaining the uncertainty of salvation. "No one can be absolutely certain of his salvation unless he has learned this by special revelation" (Sess. VI, c. 16). Ever since there has been a marked tendency toward the semipelagian position. The same Wilmers, who describes God as undetermined by any external influence, or, unmoved by any external motives (204), assures us that God decreed from all eternity that the wicked should be condemned on account of their sins which he foresaw from eternity; and that God from all eternity decreed to confer upon the predestined such graces with which he foresaw that they not only *could,* but infallibly *would,* coöperate

and presevere to the end. "God has so predestined men that they should attain their salvation through those very means by which we strive to imitate our Savior Jesus Christ" (J. F. 365).

The Catholic Church accepts and maintains all the *attributes or perfections of God* as taught in the Scriptures, but throughout the teachings of the church prominence is given to *God's justice.* "God is just, i. e., He rewards good and punishes evil according to merit" (W. 177). "God is just: He gives to every one what he deserves" (F. 6). The whole relation between God and man is put on a merely legal footing; it is a relation of a subject to his legal ruler; or rather that of a debtor to his creditor. Even the new dispensation is called "New Law or Law of the Gospel, promulgated by Jesus Christ for all men" (R. 147); and "if any one says that Christ Jesus was given of God to men, as a redeemer in whom to trust, and not as a legislator whom to obey; let him be anathema" (Sess. Tr. IV, c. 21). The frequent recurrence, in Catholic theology, of such legal terms as: merit, reward, punishment, penalty, satisfaction, compensation and the like is in keeping with the Catholic concept of God. Catholic theology takes this justice of God not in the sense of holy justice but rather in the sense of a mere formal justice, equity or fairness. God is just, i. e., he is fair; he will therefore give recompense to the man in response and proportionately to good works performed by him even *before* justification *(meritum de congruo).* But after the infusion of supernatural grace man is able to do supernatural works which can justly claim a supernatural reward from God *(meritum de condigno).* It is inconsistent with God's justice that unbaptized children who depart this life in original sin partake of supernatural happiness. It is likewise inconsistent with God's justice that unbaptized children who have committed no actual sins should descend into hell and suffer the pain of fire. It is therefore in full accord with God's justice that unbaptized children are merely excluded from the beatific vision of God.

§ 5. God and the Saints

Besides God, the strict judge, the Catholic Church knows also a large number of intermediate advocates with him, of whom Mary is chief. "All bishops and others who sustain the office and charge of teaching are to instruct the faithful diligently and these in turn are bound to believe that the saints reigning with Christ are to be honored and invoked, that they offer prayers to God for men and that their relics are to be held in veneration" (Sess. Tr. XXV).

It is claimed that the Rom. Cath. Church in distinction from the Greek Church commands the invocation of saints not as a religious duty, but as good and wholesome—"it is good and useful to invoke them" (ib.), but the Tridentine decree immedi-

ately adds: "that they think impiously who deny that the saints are to be invoked" (see also Prof. Trid. Art. VIII and IX).

It is declared that the honor paid to the saints and angels is in accordance with Scripture, tradition and human reason. Scriptural proof for praying to the angels is taken from those O. T. passages which speak of the angel of Jehovah (Malakh Yahwe). But the angel of Jehovah was not an ordinary angel, but Jehovah himself. Wilmers proves the lawfulness of angelolatry from two Scripture passages in which it is explicitly forbidden. Rev. 19 : 10 speaks of St. John falling down before the angel to adore him; and the angel said: "See thou, do it not, I am thy fellow servant . . . worship God." The same vision with the same attendant circumstances is renewed on a later occasion, 22:8, 9. "From the very fact," says Wilmers (448), "that the adoration *is repeated* we cannot admit that St. John acted in ignorance and did something unlawful. By refusing to accept lawful honor the angel would teach us humility and show us the dignity which the apostle and prophet, and, in short, every Christian obtains by his union with Christ. If an earthly dignitary under certain circumstances for special reasons declines certain marks of veneration on earth, it does not thence follow that he considers such acts unlawful." The same teacher of the church also informs us that "owing to their more intimate union with God, as His special friends, they (the angels) have a stricter title to be heard; and owing to their greater love for us, they are more inclined to use their intercession in our behalf" (449). That the saints can know something of what passes on earth, and can sympathize with us, is proved as follows: In Matt. 22:30 the Lord says that they (i. e., the saints) shall be as the angels of God in heaven; and in Luke 15:7, 10, he says "that there shall be joy before the angels of God upon one sinner doing penance" (Cath. Version). Accordingly, "if angels see a sinner doing penance, the saints, who are like the angels of God, are able to see the same" (J. F. 205) (see also G. 151). That in Matt. 22:30 the saints are said to be *as the angels because in heaven they neither marry nor are given in marriage,* seems to be of no concern to the interpreter.

The Rom. Cath. Church like the Greek Church distinguishes between *latria* which is due to God alone, and *dulia* which is due to the saints.

The veneration of saints is declared not to militate against the true worship of God, because "God is prayed for as the independent author and giver of all good; the saints are invoked as the mediators of the divine benevolences, that is, by means of their prayer, addressed to God in the name of Christ" (Cat. Rom. IV, 6, 3). We are also assured that by the invocation of saints the mediation of Christ is not disparaged, inasmuch as "the intercession of the saints and their merits rests upon the merits of Christ, from which they derive their entire value" (W. 450).

Not only this, but according to J. A. Möhler (Symbolism, p. 345), the invocation of saints is itself an honor to Christ: "He who revereth the saints, glorifieth Christ, from whose power they have sprung, and whose true divinity they attest."

The church alone determines for the faithful their object of veneration. Hence public veneration is due only to those whose sanctity has been publicly proclaimed by the Congregation of Sacred Rites, and whose names the pope has entered in the catalogue (canon) of saints. *Canonization* of saints was not known to the church till toward the end of the tenth century; St. Ulrich, bishop of Augsburg, being the first saint canonized by pope John XV. According to the present discipline of the church the canonization of a saint is preceded by the act of *beatification*, "which permits, not universal, but *limited* public veneration of a servant of God—restricted to a certain country or district, or to a certain religious order. Two things must be proved in order to obtain the beatification or canonization of a saint: heroic virtue and miracles wrought by the saint's intercession after death" (W. 449). The Canon Law requires from two to four miracles for beatification and two miracles for canonization following beatification. If miracles are absent in the case of a deceased who suffered martyrdom, the pope may grant dispensation from miracles (Can. iuris canonici, 2112, 1, 2). The *canonized* saints receive *public* veneration: festivals are held in their honor, masses are read, churches are built. The *non-canonized* it is permitted only in secret to honor (Bellarmine, de eccl. triumph. II, 12).

The best manner of honoring the saints is to implore their intercession, imitate their examples, and honor their *relics and pictures*. The Western Church differs from the Eastern in this that not only painted pictures but also graven and sculptured images, statues and the crucifix are venerated. The council of Trent (Sess. XXV) decided that due honor and veneration are to be given the images of Christ, Mary and the other saints "because the honor which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear." The honor paid to images is said to be "only *relative*, i. e., based solely on, and directed to, the object which they represent," while "the honor paid to the saints themselves may be an *absolute* one, i. e., based upon, and directed to, their personal excellence. For a saint . . . is in himself an object of veneration" (W. 453). On the other hand, Bellarmine (ib. 21) states that according to the church's teaching the images as such, and not only as similitudes of the prototype are to be venerated, "for if one would venerate only the prototype represented by the image, one could simply deny that

images are to be venerated as the church commands." That "due honor and veneration" are given to images themselves apart from the prototype which they represent is also evident from the fact that one image of the same saint enjoys greater popularity in one place than does another image of the same saint in another place.

Time and again Catholics assure us that the veneration of the images is not idolatry. "It was thus understood by the Jews, who by the command of God placed two graven images of the Cherubim on the ark of the Covenant, and other images of angels in the Temple of Solomon" (J. F. 220). But did the Jews worship them? "It is, in fact, thus practically understood also by those Protestants, who have no scruple in making graven images, and even in setting them up in their places of worship" (ib.). But when and where do Protestants worship them? The veneration of images as practiced by Greek and Roman Catholics, is an idolatrous practice. The same is true of the veneration of the relics of the saints which is said to be "no less in keeping with the teaching of the Christian religion" (W. 454) (see also Sess. Tr. XXV).

It is declared that the relics of the saints are only instruments, by which God can, often did, and still does bestow blessings and favors upon those who venerate them and that of themselves they have no such virtue and power. In religious practice, however, the line thus drawn, is not observed. The idea that the relics in themselves are vessels and instruments of the divine grace and miraculous power has adapted itself to the popular belief. A relic is often believed to have acquired by its sacred associations miraculous power, as for healing the sick, etc., hence in order to receive such blessings and favors it is necessary to travel to the distant shrine of a relic, prostrate oneself before the relic, gaze at it, or touch it, or kiss it.

The *hyperdulia,* the higher species of veneration paid to the *Blessed Virgin,* caps the climax of Roman Catholic idolatry. The Blessed Virgin is to be honored more than any other saint because she excels all God's creatures in dignity, sanctity and glory. "She is free from all stain of sin, and perfect in all virtue. The angels are indeed also sinless, and serve God in happiness, and with eternal fidelity. But there is a merit the Cherubim and Seraphim do not possess, which is found in the Blessed Virgin in the highest degree. She has for the sake of Jesus Christ our Lord, suffered such sorrows and trials, as have only been surpassed by the sufferings of our Lord Himself in behalf of mankind. But the angels have never suffered anything for God . . . God loves and honors her above all other creatures. And if we call on her now for her intercessions, we may be confident that the Mother of mercy, by her intercessions, will give more effect to our prayers, and that God will hear us the sooner" (Alban

Stolz, Mixed Marriages, p. 7). Also in the liturgy the Blessed Virgin occupies a higher place than the angels and saints and even God himself. At the end of every low mass, "by order of His Holiness, pope Leo XIII.," there are first to be said three "Hail Marys" followed by the *Salve Regina:* "Hail! Holy Queen, Mother of Mercy, our life, our sweetness, our hope! . . . Turn, then, most gracious advocate, thine eyes of mercy toward us. . . ." Then follows a prayer to God: "O God . . . grant, by the intercession of the glorious and Immaculate Mary, ever Virgin, Mother of God, of Blessed Joseph, and Thy Holy Apostles, Peter and Paul, and all the saints, that what we humbly ask in our present needs we may effectually obtain." The Jesuit C. F. Smarius, in the preface to his "Points of Controversy" remembers the Blessed Virgin as follows: "In conclusion, we wish to place our little book under the protection and care of the ever Immaculate Virgin Mary, Mother of God, and Patroness of the infant Church in the United States of America, and we beg her to bless it, its author, and its readers" (p. 5). May it suffice to quote yet another prayer by which the pious Catholic fully and absolutely surrenders himself to the Blessed Virgin: "O my Queen, O my Mother, to thee I offer myself without reserve; and as a token of my devotion, I consecrate to thee this day my eyes, my ears, my tongue, my heart, and my whole being. Since I belong to thee, Oh, my good Mother, protect and defend me as thy own. My Mistress, and my Mother, remember that I belong to thee; defend and protect me as thy own" (D. VII). Non-Catholics who are shocked at such expressions are told by the author of Catholic Belief that "the strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the *limited sense* meant by Catholics themselves, as here explained; that is, in a way consistent with the Catholic teaching and not in the unlimited, un-Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions, I say, ought not to be judged of by cold or hostile criticism, for they spring from fervent, heart-felt devotion and unmeasured love" (J. F. 227 f.). But how are we to understand in "the limited sense" such a prayer as "Jesus, Mary and Joseph, I give you my heart, and my soul! Jesus, Mary and Joseph, assist me in my last agony! Jesus, Mary and Joseph, may I breathe forth my soul in peace with you" (D. X.), where the *same words* are addressed to the Creator and the creature? We Protestants fail to see that the veneration of Mary and the saints is an honor to Christ; it is in fact that very perversion of the true worship of God.

§ 6. Christ

Christ's Person.

Catholic dogmaticians usually state the Christology in accordance with the ancient creeds, particularly the Chalcedon creed, namely, that the divine and human natures in Christ were not blended together, but remained after their union unmixed, unconfused, unchanged.

After the death the *soul* of Christ, united with his divinity, descended into Limbo *(limbus patrum),* the prison of the just, while his *body* lay buried in the tomb. In Limbo he announced to the patriarchs, prophets and other believers of the Old Testament their deliverance and made them partakers of the beatific vision and, at the same time, manifested his glory even in hell (D. 26).

Christ's Work.

The Scholastics collided in their view as to Christ's redemptive work. The Thomists held that Christ's passion was not only a sufficient, but also a superabundant satisfaction for the sins of mankind. The Scotists denied that the suffering of Christ was of infinite value, since the merit of Christ belonged to his human nature. Yet it pleased God to accept Christ's sacrifice as an equivalent for human transgression, not from any intrinsic value of it, but because the divine will made Christ's passion the means for the salvation of man. In order not to offend the contending parties the council of Trent simply stated that inherited sin is taken away by "no other remedy than the merit of the one mediator, our Lord Jesus Christ, who has reconciled us to God in his own blood, being made unto us justice, santification and redemption" (Sess. V, 3); and, "our Lord Jesus Christ merited justification for us by his most holy passion on the wood of the cross, and made satisfaction for us unto God the Father" (Sess. VI, ch. 7).

The words of Art. III of the Augsburg Confession—"a sacrifice not only for original guilt, but also for all actual sins of men"—were directed against the Romish error that Christ had wrought his work of salvation for inherited sin only, but not for the sins committed daily. The blotting out of daily sins is ascribed to the sacrifice of the mass. This error was rejected by the Lutherans in Art. XXIV of the Augsburg Confession in these words: "There was also added the opinion which infinitely increased Private Masses, namely, that Christ, by his passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act" (Conc. Trigl. 67). These errors are still held by the Romanists. Explaining the statement "Christ restored man to supernatural life by his death on the cross," Wilmers says: "He

came to restore the order of salvation which had been destroyed by original sin to bring back mankind to the way of salvation" (272). And when Wilmers says that Christ "also removed the consequent bondage of Satan to which man was subjected, as well as the eternal punishment due to sin," he means by *sin original sin,* for he goes on to say "the other consequences of original sin—death and sufferings—remained" (277). Actual sins, then, must be atoned for by the sacrifice of the mass or by man's own effort in making satisfaction for his sins.

But though Christ made satisfaction only for original sin, it was, nevertheless, a superabundant satisfaction. The Thomist view that Christ made a superabundant satisfaction to God's offended justice is generally accepted by the present day theologians. The superabundant satisfaction of Christ together with those of the saints are deposited in the "treasury" of the satisfactions of Christ and the saints. This treasury enables the church to grant indulgences by applying these satisfactions to individuals.

§ 7. Man's Original State and Sin

The anthropology of the Romish Church is in the main that of the Greek Church. The Vatican Council (de fide, c. I) states that God "created out of nothing, from the very first beginning of time, both the spiritual and the corporeal creature, to wit, the angelical and the mundane, and afterwards the human creature, as partaking, in a sense, of both, consisting of spirit and of body."

In describing the *primitive state of man* the Schoolmen distinguished between (1) the original endowment of the first man, i. e., what man had in virtue of his original natural constitution; and (2) the additional endowment bestowed upon man by grace *(donum gratiae superadditum).* By nature man had power to do good, but this nature was not sufficient of itself to realize the destiny of man. Even before the fall man needed an added endowment of grace to prevent an inner moral contradiction.

The Schoolmen, like the Greek theologians, distinguished between image and likeness of God, identifying the former with the original and the latter with the superadded endowment of man.

The distinction between the natural and supernatural endowment of man in his original state is not expressed with as much clearness by the Roman symbols as it is by Bellarmine *(Gratia primi hominis,* 2 and 5), and the Catholic theologians in our day, though they have given up the distinction between image and likeness. Wilmers (pp. 221-232) distinguishes between the natural and supernatural image and likeness of God. The *natural image* of God is to be found chiefly in man's soul, not in the body. It consists in the *spirituality, freedom,* and *immortality of the soul.* The human soul is a *spirit* breathed into the body by God, i. e., immediately produced by God's action independently of matter (creatianism). Man was free in his original state; man

is also free in his present state; for the *freedom of the will* constitutes an integral part of man's nature. *The immortality of the soul,* not of the body, constitutes another of man's *natural* endowments. The *supernatural* image of God consists in *sanctifying grace, exemption from concupiscence* and *immortality of the body.* They are called "supernatural" because they do not belong to man by nature.

If we ask, why did man *need grace before he had sinned?* Catholic theologians answer that without grace man could live, eat, sleep and act intelligently and freely, but could not attain to the end of his supernatural destiny, the beatific vision of God (see R. 48).

To understand the Romish doctrine of man's original state we have only to remember that the Romanists, contrary to Gen. 1:31, "God saw everything that he had made, and, behold, it was very good," conceive of man in his original state as constituted of two opposing principles, body and spirit (dualism). If man were only a spirit he would be free from concupiscence, but he is also flesh and the flesh is the seat of concupiscence. He needed supernatural grace in order to subdue the rebellion of the flesh against the spirit. For "we cannot say that exemption from the rebellion of the flesh, as possessed by our first parents, is due to man's nature" (W. 231); it is a supernatural gift. This rebellion of the flesh is said to be not sinful in itself, yet "irksome and dangerous," and therefore "it was no small boon to man that he was exempt from the rebellion of the flesh against the spirit; for although the first involuntary sensual motions are of themselves not sinful, yet they are irksome and dangerous; and without the dominion of reason man does not possess perfect harmony within him" (W. 231). Not only does concupiscence belong to man's nature, even death, with its accompanying sufferings, is the result of man's nature. The *immortality of the body* is a supernatural gift. In spite of the plain teaching of the Scripture that death entered into the world by sin (Rom. 5:12), Wilmers assures us that without a supernatural gift "death and sufferings, which are now the punishments of sin, would have been merely natural consequences. In like manner, the struggle resulting from rebellion of the senses against reason would exist" (W. 232).

All those supernatural gifts taken collectively are called *original righteousness.*

When in the fall, man lost those supernatural gifts, no important alteration took place in his nature. Hence the Scotists defined *original sin* as something negative, as the *lack of original righteousness.* The spiritual equilibrium was lost and to that extent man was weakened and no longer inclined toward the good. The Thomists, however, saw in original sin not only a negation, the lack of original righteousness, but also something positive,

consisting essentially in concupiscence. In order to satisfy the contending parties the council of Trent avoided or rather carefully veiled the point of controversy and stated that Adam through his own fault lost the holiness and righteousness wherein he had been "constituted"—the ambiguous word *constitutus* was substituted for *creatus*—thereby the whole Adam was changed for the worse (Sess. V). Original sin has weakened and deflected, but not entirely destroyed and extinguished the freedom of the will. "The state of man after the fall does not differ from Adam's state of possession of pure naturals, any more than the condition of the man who has had his clothes stolen differs from the condition of the naked man. Hence the corruption of nature does not consist in the want of any natural gift, nor in the assets of any evil quality, but flows alone from the loss of the supernatural gift on account of the sin of Adam" (Bellarmine, Grat. pr. hom. c. 5).

Adam's sin and guilt are transmitted by propagation, not by imitation, to posterity. As the children of Adam were really corrupted by original sin they could not of themselves arise from their fall. There is no other remedy to release from the bonds of sin, death and devil but the grace of Christ conferred in baptism upon infants as well as adults. Through baptism original sin is remitted, but concupiscence remains. Concupiscence is defined as *fomes peccati* "the tinder of evil," or an incentive to sin, but not as in itself *peccatum,* sin. It proceeds from sin and inclines to sin, but in the regenerate it is not truly and properly sin (Sess. Tr. V).

Regarding *creatianism* as the only orthodox theory the Cath. Church holds that the pure human soul separately created by God in each individual born becomes sinful through the union with the corrupted flesh. Through baptism, however, man becomes like Adam before the fall, who was without sin though not without concupiscence. Says Wilmers (236) "Original sin does not consist in *concupiscence,* as the so-called reformers of the sixteenth century asserted. For concupiscence remains also in those who are baptized, even in the saints (Rom. 7:23); whereas, as the Council of Trent teaches, original sin is entirely remitted by baptism, and the soul is born again and thoroughly renewed."

Every Bible student knows that concupiscence or sinful desire is called sin by the Scriptures (Rom. 6:12; 7:8), and the Catholic Fathers assembled at Trent knew that too; and so they guarded themselves against this plain teaching of the Word of God by stating: "This concupiscence which the apostle sometimes calls sin, the holy synod declares that the Cath. Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin and inclines to sin. And if any one is of contrary sentiment, let him be anathema" (Sess. V. c. 4).

But if original sin is only the lack of original righteousness why should not God from pure goodness grant this supernatural gift to a person begotten in the natural way? God did grant this grace and privilege to the Blessed Virgin. The Schoolmen all agreed that *Mary* was *exempt from* actual sin, but were divided on the question whether she was conceived without sin, or whether she was first tainted by original sin and made immaculate in her prenatal state. *The Franciscans,* who were especially zealous in rendering honor to Mary, maintained her *exemption from hereditary sin* from the first moment of her conception; *the Dominicans* rejected this view. The council of Trent left the doctrine of the immaculate conception unsettled and merely declared that in its decree on the subject of original sin it did not include "the blessed and immaculate Virgin Mary, Mother of God" (Sess. V, 5). Pope Pius IX., however, removed every remaining doubt. In the bull *Ineffabilis Deus,* Dec. 8, 1854, he decided in favor of the Franciscans and proclaimed that "the doctrine which holds that the most blessed Virgin Mary from the first instant of her conception was by a most singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Redeemer of the human race, preserved from all stain of original sin, has been revealed by God and is therefore to be firmly and steadfastly believed by all the faithful." The commission appointed by the pope to consider the question whether the apostolic see should define this doctrine, reported and declared that in this case no evidence from Scripture was needed, but tradition alone sufficed. The Jesuit Wilmers, however, feels the need of giving this dogma Scriptural support. Although he admits that "this dogma is not clearly and distinctly expressed in Scripture," yet he thinks "it is sufficiently indicated in the words: "I will put enmity between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. III, 15). The woman, Wilmers argues, is the Virgin Mary. Enmity is to exist between Satan and the woman; "but this would not be the case if she, like the other descendants of Adam were infected with original sin, which makes man the enemy of God and the slave of Satan" (271).

American Catholics observe the *Feast of the Immaculate Conception* of the Blessed Virgin (Dec. 8) as the patronal feast of the United States and a holy day of obligation (S. 183).

The Reformers saw in the inborn corruption *(prava concupiscentia)* itself, and before it issues an actual sin, something offensive to the all-holy God and, therefore, condemnable in his sight. The Romanists deem concupiscence not to be an evil quality introduced into man's nature, but something belonging to his nature itself, and consequently do not hold it to be sin properly so called. *Only evil acts,* which man does voluntarily, *are truly sin,* but concupiscence from which they spring is not sin properly so

called. In other words Rome sees and treats only the symptoms, but ignores and denies the disease itself. A Christian's task therefore is to avoid *actual sins;* as on the other hand he is bound to do good works. For the sinner's punishment or reward will always be in proportion to the evil or good works he has done. The Romanists, like the Greeks, see sins only singly and quantitatively; hence the former division of actual sins into sins of the heart, the tongue, the hand *(peccata cordis, oris, operis),* or sins of commission and omission. The Cath. catechisms mention seven capital sins; six sins against the Holy Ghost; four sins crying to heaven for vengeance; and nine ways of being accessory to another person's sin.

The customary distinction between *mortal and venial sins* was accepted by the Tridentine council (Sess. VI, ch. 15 and XIV, ch. 5), and thereby received dogmatic sanction. Sins are called "mortal" from their effect, namely, the destruction of the supernatural life of the soul. Sins are called "venial" because they are more easily pardoned, even without confession. We look in vain for a precise definition of mortal and venial sins. The council of Trent (Sess. VI, ch. 15) maintains that by every mortal sin grace is lost, and according to 1 Cor. 6:9, 10 enumerates those who are guilty of mortal sin, but makes the enumeration at once indefinite by adding "and all others who commit deadly sins." The catechisms tell us that we commit a mortal sin when we *wilfully, with clear knowledge of the evil,* transgress the law of God *in an important matter.* We commit venial sins when we transgress the law of God in a small matter, or when the transgression is not quite wilful. But how do we know when we transgress in a small or in an important matter? Wilmers answers: "The matter may be important in itself (e. g., murder) or in its circumstances (e. g., a grave damage inflicted). . . . The *object* may be *venial* either because the thing commanded or forbidden is, according to its nature, of lesser moment, or because the command or prohibition, though having an important matter for its object, has been transgressed only to a slight extent or in a *small matter.* For the first reason a lie (abstracting from aggravating circumstances) is a venial sin; for the second reason a small theft is a venial sin" (420). Bellarmine (De amiss. gratiae 1, 3) maintains that, e. g., the stealing of a penny is a venial sin, for "it does not noticeably injure our neighbor, nor does it, among fair-minded men, destroy friendship."

A right or wrong conception of sin is of far-reaching consequences in any doctrinal system. The Romish conception of sin makes a true knowledge of the total depravity of our nature impossible. As it can not lead the sinner to a true knowledge of sin so it also makes true repentance impossible for him. The wrong conception of sin is also the very root of other shocking errors held by the Romanists, e. g., their doctrine of repentance, faith, justification, good works, and Christ's atonement.

§ 8. Man's Justification and Good Works

The council of Trent discussed and formulated the dogma of justification with reference to the "heretics" of the sixteenth century. The Catholic catechisms discuss justification only in connection with sanctifying grace.

The Tridentine Fathers were confronted with no little difficulties in defining the doctrine of justification. There was disagreement in the debates on many particulars. The decree which was finally accepted by the council (Sess. VI) treats (1) of the preparation for justification; (2) of justification itself; (3) of the fruit of justification or the merit of good works.

(1) *Preparation for Justification.*

Infants are cleansed of the stain of original sin in baptism without any preparation on their part, but adults must pass through a moral preparation (ch. 5). The council combining the two conflicting theories of the Scotists and Thomists on the subject states that man consenting to the work of God and working with him *prepares himself* for justification (Scotist view); at the same time the process of justification receives its first impulse, *independent of man's merit,* from the *gratia praeveniens,* the supernatural grace of vocation (Thomist view). Modern Catholic dogmaticians present the same conflicting theories on the preparation for justification. Wilmers says: "We can neither merit nor in any way obtain grace by our own *natural resources.* The first grace is always unmerited and is altogether a free gift of God's goodness. . . . Neither can we by merely natural works *positively* dispose ourselves, i. e., make ourselves *worthy* of the first grace . . . Man can, however, *negatively,* dispose himself, i. e., abstain from sin, which would make him not only less worthy but also less susceptible of God's grace" (285). According to this sophistry we *cannot positively* make ourselves worthy of the first grace, but we *can negatively* make ourselves less unworthy and less unsusceptible of that grace. Pius IX. (Encycl. Aug. 10, 1863) states the case as follows: "We know that those who through invincible ignorance are ignorant of our holy religion, but who observe the natural law and are disposed to follow the precepts which God has inscribed on the conscience of all, are leading a just and upright life and can with the help of divine light and of grace acquire eternal life." This is just a re-statement of the generally received Catholic principle: *Facienti quod in se Deus non denegat gratiam suam,* God does not refuse his grace to him who does what lies in his power. God brings within the reach of every one grace sufficient to believe and save one's soul. Man of his own free will, may either resist grace and withhold his coöperation; he then renders grace, which is "barely sufficient," "inefficacious" through his own fault. Or, man may, in self-decision, "consent to the solicitation of grace; he thereby disposes himself to justification" (see W. 292). "If

any one saith, that by faith alone the impious is justified, in such wise as to mean, that nothing else is required to coöperate in order to the obtaining the grace of justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will: let him be anathema" (Sess. VI, c. 9). In the light of this canon must be explained canon 1, in which the Tridentine Fathers seem to approach to the evangelical view: "If any one saith, that man may be justified before God by his own works, whether done through the teaching of human nature, or that of the law, without the grace of God through Jesus Christ: let him be anathema." This canon merely says that man is justified not by works *alone,* but also through God's grace. Accordingly, two things are necessary for conversion (a) a certain disposition on the part of the sinner in order to be fit—or "not unworthy"—to obtain grace, and (b) the necessary help of divine grace; or as Dr. Walther put it: "God alone makes conversion possible, but man converts himself" (Symbolik, 131).

By consenting to prevenient grace man exercises *faith.* It marks the beginning, the preparation for justification. By faith the Romanists do not mean the confidence of the heart that we through Christ have forgiveness of sin and a gracious God. Wilmers describes faith as an act of the understanding, "a virtue whereby we hold as true what God has revealed *and* the Catholic Church proposes to our belief" (425). Such belief, the church teaches, is absolutely necessary to salvation.

But what, if we do not know all that the church proposes to our belief? Here the infallible teaching office of the church distinguishes between *fides explicita,* explicit faith, i. e., faith with accurate knowledge of the church's doctrine; and *fides implicita,* implicit faith, i. e., readiness to believe whatever the church teaches. "Every one is bound *implicitly* to believe all the truths revealed by God and proposed by the Church. . . . Every truth revealed by God and proposed by the Church, as soon as it becomes known to us, must be *explicitly believed*" (W. 427 f.).

But faith is not the only disposition required for justification. Faith produces in the soul a *fear* of God's avenging justice, then through contemplation of God's mercy awakens the *hope* of forgiveness for Christ's sake which is soon followed by the first beginning of *charity* (Sess. VI.) Then follows

(2) *Justification itself.*

The council of Trent (Sess. VI, c. 11) rejects the evangelical doctrine that men are justified by the remission of sins and the imputation of Christ's righteousness, and states (ch. 7) that justification comprises not remission of sins merely, but also the sanctification and renewal of the inner man by means of the voluntary acceptation of sanctifying grace and other supernatural gifts. Justification is not a *forensic act, by which God declares a man,* who believes in Christ, *free from the guilt of sin and as righteous*

in his sight, that is, as though he had no sin, but a *process within man by which God makes the sinner just and holy.* Hence sin is not, as the Reformers maintained, no longer imputed, but really destroyed; it is not merely covered, but actually blotted out.

The council of Trent condemned in three canons (12, 13, 14) the Biblical doctrine of justification by faith alone. The Cath. Church distinguishes between *fides informis,* mere faith, and *fides formata caritate,* faith perfected in love, and maintains that only the *fides formata* is meritorious and brings justification. The council quotes Paul (Gal. 5:6) "In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith which worketh by charity" (ch. 7), as though the apostle had in mind *fides informis* which must be perfected in love! Whenever the apostle speaks of justifying faith he means *living faith, a new relation* of man to God, and this faith is never without love. The distinction between *fides informis* and *fides formata* is Romish but not scriptural. The Romish unbiblical conception of faith is best illustrated by canon 28. There it is admitted that sanctifying grace can be lost, but it is also maintained that this does not always entail loss of faith. "If any one saith, that . . . the faith which remains, though it be not a lively faith, is not a true faith; or that he who has faith without charity is not a Christian: let him be anathema" (c. 28). Explaining this canon of the council Wilmers makes the amazing statements that "although every grievous sin is contrary to charity, yet not every grievous sin is contrary to faith; but only unbelief" (299); not only this, "a dead faith, although it is not sufficient for salvation, is still an inestimable good; for it continues to be the foundation of salvation and the root of justification. Therefore a man without faith is in a much worse condition than he who has kept the faith, though he may not live according to it" (429). Here we learn that faith that is not living, or, in plain English, *dead* faith, is nevertheless *true* faith, and that even grievous sins are not incompatible with true faith, and that dead faith is the foundation of salvation and the root of justification!

Over against "the Protestant heresy" the council maintained the *uncertainty* of justification. No one can be absolutely certain of his or her salvation unless by special revelation (ch. 9).

According to *Luther* Christ's righteousness apprehended by faith is the sure foundation upon which rest the consolation of the believing conscience and the certainty of salvation. According to the *Romanists* salvation is man's own achievement; it rests upon his own preparatory dispositions and is preserved and increased by his own good works. He can never know whether or not he has done enough. Hence the council of Trent advises the faithful "to work out their own salvation with fear and trembling, in labors, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity: for, knowing that they are born

again unto a hope of glory, but not as yet unto glory, they ought to fear for the combat which yet remains," etc. (ch. 13).

Against *Calvin* who maintained that the predestined cannot lose their justification, and against *Luther* who made the loss of justification depend solely on unbelief, the council asserts the amissibility of justification not only through unbelief, but by any mortal sin (ch. 15; c. 15, 16, 17, 27). Those who have committed mortal sin may be restored to justification through the sacrament of penance (ch. 14).

Sanctifying grace originally received can be increased by the performance of

(3) *Good Works.*

The council of Trent (ib. c. 24) condemns the evangelical doctrine that good works are the fruits and signs of justification and asserts that good works preserve and increase inward sanctity.

Good works are truly meritorious (c. 32). *Merit* with God is of two kinds. Man can prepare himself to receive grace through the action of his free will by a *merit of congruity,* i. e., it seems fitting that God should give recompense to the man in response and proportionately to good works performed by him before justification. The *meritum de congruo* proceeds from man's free will. But after the infusion of grace man may merit eternal life by a *merit of condignity,* i. e., merit acquired by works performed in the state of grace. The *meritum de condigno* originates from grace. The theory of the twofold merit was first proposed by the Schoolmen, but it is still held by the dogmaticians of today. Thus good works done "before justification are not, strictly speaking, meritorious, but serve to smooth the way to justification, to move God, . . . to help us and render us better disposed for the same. But if, with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they . . . merit an increase of grace on earth and an increase of glory in heaven" (J. F. 76 f.) (see also W. 300 f.). The catechisms make the same distinction. Whilst *in the state of mortal sin* we may do also good deeds, but nothing meritorius for heaven, although such deeds are very useful to us in drawing from God's mercy the grace of conversion, temporal rewards, or in warding off temporal punishments; but by the good works performed *in the state of grace* we merit an increase of sanctifying grace and eternal salvation.

The church also *provides against the loss of merit* by teaching that a good work performed in the state of grace does *not cease to be good* if he who performed it should fall away from grace. In this case it only ceases to be "meritorious for the life to come," but as soon as the state of grace is restored the *good work* automatically becomes again *meritorious* (see W. 416).

From these statements we cannot but conclude that the good works of man are *the cause* of his salvation. Wilmers sums up

the Catholic doctrine of justification by works as follows: "Faith alone does not suffice for our salvation, as Luther taught; nor are good works necessary only as the fruits and manifestations of justification, as Protestants generally teach, but as the *cause* of our eternal reward" (416). That the Catholic doctrine of justification is said not to derogate in any way from the glory of God or the merits of Christ, but rather to render the truth of faith and the glory of God and Jesus Christ more illustrious (Sess. Tr., c. 33) is more than we Protestants can understand.

The standard of good works are not only the commandments of God, but also the commandments of the church which are *binding upon all Christians.* "If any one saith, that the man who is justified . . . is not bound to observe the commandments of God and of the church . . . let him be anathema" (c. 20). But if the *just* man is obliged to observe the commandments of the church the *sinner* is no less bound to do so.

The *commandments of the church* are (1) observance of the feasts of the church; (2) the hearing of mass on Sundays and holy days of obligation; (3) the observance of the fasts and abstinence; (4) the obligation of Easter-communion—all outward formal acts, nothing inward and truly spiritual!

It is also possible for man to earn *more merit than he needs* for himself to attain salvation. This occurs when he not only obeys all the commandments of God and of the church but also observes the so-called *evangelical counsels, consilia evangelica.* Works done according to such counsels, particularly according to the vows of voluntary, perpetual *chastity, poverty* and perfect *obedience* to a spiritual superior, are called *works of supererogation, opera supererogationis.*

Besides religious orders proper, also people of the world are enabled to take part in the penitential and devotional practices of the cloisters. Thus there are the *Tertiaries (tertius ordo de paenitentia)* comprising men and women devoted to a rule of pious living called *the third rule,* by a single vow if they remain seculars, and by more solemn vows if they become regulars; e. g., the first Franciscan order in its different branches includes the male members; the second, the female religious; the third, lay persons and certain religious congregations; but the third order does not rank on the same level with the first two orders. Says Leo XIII. in the Constitution of May 30, 1883: "The first two Franciscan orders, of course, which were instituted for the exercise of great virtues, pursue a loftier and diviner aim; but they are the heritage of a few, of those namely, to whom God has given the grace to strive with a special zeal for the sanctity of the evangelical counsels. But the third order is adapted to the many." The church also encourages the faithful to join confraternities, "because they stimulate our zeal for prayer, for the practice of good works, for the frequent reception of the Sacraments, and for the gaining of indulgences" (D. 119).

Over against the self-imposed imaginary duties and false monastic ideals Luther maintained that only such works are good as God has commanded in his Word and Law, and he stressed the value of life's vocation in family, state and human society. In opposition to the Roman error that the righteous can perfectly keep the commandments of God and fulfill them the Reformers held that there is no complete instantaneous perfection and ceasing from sin in this life. Perfection is the ideal after which the believer must aim, though its perfect attainment is not possible in the earthly life (see the Author's Hist. or Doctr., p. 193.)

Christian perfection, however, according to the Romanists, is not only for religious orders or religious societies; it may be attained in any state of life. Among "the chief means of perfection suited for all" are to be noted especially "the sacrifice of lawful pleasures and voluntary works of penance and mortification" and "the sanctification and consecration of our vocation *by a good intention.*" By the good intention is meant the end for which an action is performed. An action which is indifferent in itself becomes good as the end for which it is performed is good (see W. 412 f.). Thus the value of a work which is good in itself can be enhanced and made meritorious by a good intention, e. g., "The love of our enemies is not a mere counsel, but a strict duty," but to love one's enemy "with a special love, and to do good to him, even without any necessity or obligation, is a counsel or a work of supererogation" (ib. 473). And how may we best form a good intention? By saying: "O my God, I offer to thee all my thoughts, words and actions," or "O my God, all for thy honor" (D. 80).

The Roman confessions mention as especially good works: *prayer, fasting* and *almsdeeds.* Scripture proof is found in the apocryphal book of Tobit 12:8, "Prayer is good with fasting and alms, more than to lay up treasures of gold." "All good works may be reduced to these three, since under prayer may be understood the fulfilment of our duties towards *God,* under fasting our duties towards *ourselves,* under alms-deeds our duties towards our *neighbor*" (W. 417).

Concerning fasting the church has laid down definite rules. All the faithful who have completed their twenty-first year until the beginning of the sixtieth, unless they be legitimately excused, are bound to fast on the appointed fast days.[18] (Third commandment of the church.)

By fasting on the days appointed is meant taking only one

[18] Fast days are the forty days of Lent from Ash-Wednesday to Easter-Sunday, Sundays excepted; the Ember days, i. e., Wednesday, Friday and Saturday which follow December 13, the first Sunday of Lent, Pentecost and September 14; the "vigils" or eves of certain great festivals (Christmas, Pentecost, Assumption of the Blessed Virgin and All Saints).

full meal about noon to which a slight supper or "collation" may be added in the evening. Besides all fast days, abstinence from flesh-meat is commanded. All Fridays, outside of Lent and Ember days, are days of abstinence only. The law of abstinence is binding on all Catholics who have completed their seventh year, except they be excused for a just cause, such as sickness, necessity, etc.

Fasting and abstinence as imposed by the church are said to be "pleasing to God." By fasting the body is said to be "immolated to God as the soul is consecrated to him by inward acts. Fasting is salutary; for it is a means of atonement for our sins . . . it raises the soul to higher thoughts and desires and weans it from earthly affections" (W. 460).

It should be noted that the Romanists regard *prayer as a work*. As a good work it is said to be meritorious. "Besides, prayer has an expiatory virtue, partly because it is repugnant to sensual nature, which seeks worldly distractions; partly, because as the expression of humility, it is essentially an act of atonement" (W. 440). With the conception of prayer as a work corresponds the *form* of Catholic devotion. The pious Catholic, even though he recites only the third part of the rosary, that is, five decades, each day, is working, indeed. In this "religious exercise" the beads, of course, assist the memory in the repetitions of the prayers. Such work is also meritorious. The members of the Confraternity of the Rosary are to recite the rosary once a week. "It is not necessary to say the beads by one continuous act; they may be taken by parts, one or several decades a day" (Schulze, Manual, 414).

As we think of this practice of Catholic devotion we are at the same time reminded of the words of our Lord: "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking" (Matt. 6:7).

A Catholic may even get a dispensation from performing the religious exercise of prayer provided some "other penitential work" be substituted. E. g., one of the conditions required to obtain a Sabbatine Indulgence is "to recite daily in Latin the little Office of the Beata Virgo Maria." "If they cannot do this they are requested to abstain from flesh-meat on all Wednesdays and Saturdays. If this again be impossible, they may get a dispensation in which other penitential works are substituted" (Schulze, ib. 410).

Besides are various kinds of beads the Cath. Church has other forms of devotion, the most popular of which is the *Devotion of the Sacred Heart of Jesus*. This cult originated in the seventeenth century. Under the influence of her director, the Jesuit Colombière, Margaret Mary Alacoque (d. 1690), Visitation nun of Paray-le-Monial, in France, practiced a fervent mystical devotion to Christ which resulted in ecstasy. Christ ap-

peared to her, and in one of these visions he showed her his heart upon a flaming throne, encircled with a crown of thorns and surmounted by a cross. He commanded her to practice and to teach to others the worship of his sacred heart and made certain promises of graces to all who practice it faithfully and spread it diligently. Colombière and his successors labored to spread the devotion which met with strong opposition. It was not until a century afterwards that the cult was officially confirmed. In 1794 Pius VI. gave additional sanction to the devotion and granted indulgences to those who practice it. In 1856, Pius IX. established for the church throughout the world the Feast of the Sacred Heart (the day after the octave of the Corpus Christi Day). The beatification of Margaret in 1864 gave a new impetus to the cult of which she had been the founder.[19] Since then "the devotion has completely strengthened its hold on the great body of Roman Catholics; and the cautious expressions at first used have given place to a full acceptance of the literal, material heart of Jesus as its object" (Schaff-Herz. Encycl., vol. X, 147).

Throughout the world pious Catholics vie with one another to pay homage to the Sacred Heart of Jesus. There are several societies under the name of the Sacred Heart, of which the most widespread is the League of the Sacred Heart, also called the Apostleship of Prayer, with 65,000 branches, of which 6,700 are in the United States, and a total membership of twelve millions. The Messenger of the Sacred Heart is the official organ of the society. "The devotion to the Heart of Jesus is the devotion needed in our day, it is the divinely appointed means of remedying the evils, supplying the religious necessities of the present time; it is an antidote against the poison of pride and sensuality, a cure for coldness, indifferences, unbelief. . . . For the last ten years the regenerating influence of the devotion has been strikingly manifested. . . . It may confidently be affirmed, that all that is elevating and cheering, all that we see to be grand and wonderful in the present fierce struggle waged by the church in her severe trials, is in a great measure to be attributed to the devotion of the Sacred Heart and of the Apostleship of Prayer" (Schulze, ib. 397 f.). Christ is said to have promised that the names of all persons who take pains to spread or practice this devotion shall be inscribed upon his heart never to be effaced. Besides, they receive certain indulgences which may also be applied to the souls in purgatory.

We notice here, as well as in the Romish doctrine of sin, the *atomistic conception of good works,* i. e., a conception according to which one views works only singly and quantitatively, looking only upon the surface without penetrating to the principle of good works, the motive power in faith.

[19] Margaret was proclaimed a Saint by Benedict XV. in 1920.

The atomistic conception of works gave rise to the *Romish casuistry,* that is, a mere outward legalism regulating the moral life which has been robbed of its religious mainspring. According to the casuistic treatment of ethics an action—theft, for instance,—which is sinful in the sight of God may according to its object, circumstances and end involve a mortal sin or only a venial sin. The chief defenders of casuistry, the Jesuits, "treated hardly any sin as really guilty" and were therefore "taunted with taking away the sins of the world by treating them as non-existent," and the word *casuist* "came to denote a theologian who used his subtilty in the service of laxity." In like manner an action which is indifferent in itself, that is, neither good nor bad,—walking, for instance,—must be good or bad according to its object, circumstances and end; and if done "with a good intention" it may be meritorious for this life and for that to come. And what a low and unworthy concept of God it implies to believe that the just and holy God is not only satisfied and pleased with the paltry, formally good works of man but also under obligation to reward them!

§ 9. The Church

All Catholic divines are unanimous in maintaining that the church—and by "the church" they mean their own Roman Catholic Church—has been founded directly by Christ. How did Christ found the church? The catechisms answer: by giving her rulers to govern, and by commanding all men to obey them. If we ask for Scripture proof, Wilmers answers (p. 70 f.) that "Christ declared his *intention* of founding a church, and that by the institution of a *living authority,* when he said to Simon Peter: 'Thou art Peter, and upon this rock will I build *My Church';* and that no one should doubt that Christ truly intended to establish a ruling authority, He added: 'And I will give to thee the keys of the kingdom of heaven,' Matt. 16:18, 19". In regard to this Scripture Wilmers says: "It matters little for our present purpose whether this power was promised to Peter alone or to the other apostles as well, or even to the body of the faithful: it suffices that Christ promised to establish a ruling authority, and, consequently, a true society" (71). "This authority was *actually established* and therefore the church founded, when our Lord after his resurrection said to Peter: 'Feed my lambs; feed my sheep,' John 21:15, 17" (ib.). Le Roy, who thinks Scripture proof for the divine origin of his church as being of secondary importance, maintains that "the Church herself first proves her divine origin and then presents to us the Scriptures with all the marks of authenticity and of veracity to be desired" (R. 102).

Following Bellarmine (Eccl. mil. c. 2) Catholic theologians define "the one, true church" as "the society of all the faithful

who profess the same Christian faith, participate in the same sacraments and are governed by lawful pastors under the authority of the same Roman pontiff." This definition identifies the one true church with the organization of which the pope is the head. "The hierarchy of the Church is organized in such a manner that the faithful are subordinate to their priests, the priests to their bishops, and the bishops to the pope, the supreme Pastor of Christ's flock" (R. 100). The Roman Church is a ruling institution consisting of rulers and subjects; it is therefore a *visible* society "as visible and palpable as the Roman state, the kingdom of Gaul or the republic of Venice" (Bellarmine, ib.). Rome expressly condemns the evangelical conception of the church as "the communion of all believers" who worship God in spirit and truth.

The church, as understood by Catholics, embraces not only good and pious, but also many reprobate, vicious and impious persons (ib. and Cat. R. I, 151). Non-Christians, heretics, schismatics and excommunicated persons, however, do not belong to the church (ib. 152, and Bellarmine ut supra). "Those who of themselves or under the influence of false shepherds refuse to follow this supreme Pastor who 'has the words of eternal life,'[20] who rebel against him and form a band apart, are warned, then they are judged, and finally they are cut off from the whole of the flock: these are the excommunicated, the schismatics, and the heretics" (R. 100). And yet the Romish Church claims all baptized persons as coming under her jurisdiction; she may therefore call heretics and schismatics to account, punish them and pronounce anathemas against them (Cat. R. ib.); and this is by no means idle threat, for "the church has power of availing herself of force" (Syll. err. 24).

The marks of this visible society, the church, are (1) unity, (2) sanctity, (3) catholicity and (4) apostolicity. (Cat. R. I, 154-59). "This society being visible, there can be no question only of *visible marks*. A mark differs from an attribute in this, that it is visible, while an attribute may be invisible" (W. 105).

(1) The Romish Church is said to be *one* because at all times and in all places all Catholics have the same doctrine, the same sacraments, and are under the same visible head. There is *only* this *one* church; any person, who is not within, is in no church at all. "Our Divine Savior never speaks of His Churches, but of His *Church*. He does not say: 'Upon this rock I will build my Churches,' but 'upon this rock I will build My Church,' from which words we must conclude that it never was His intention to establish or to sanction various conflicting denominations, but

[20] According to John 6 : 68 Simon Peter said to Jesus: "Lord, to whom shall we go? Thou hast the words of eternal life," and Le Roy makes us believe that any Italian who happens to be Roman pontiff has the words of eternal life.

one corporate body, with all the members united under one visible Head" (G. 6).

(2) The Romish Church is said to be *holy* because its doctrine, its commandments and sacraments are holy; it makes us holy; it has at all times produced saints whose holiness God confirmed by miracles. The fact that also many reprobate, vicious and impious persons belong to the church does not affect the church's sanctity. They are still called saints even though "they depart from Catholic teaching and rule" (J. F. 163), "just as men of art are called artists even though they violate the rules of art" (C. R. I, 156 f.).

(3) The Romish church is said to be *catholic* or universal because it has always existed since the time of Christ; it has spread over all parts of the earth and is constantly spreading.[21]

(4) The Romish Church is said to be *apostolic* because it dates back from the apostles; its doctrine is the doctrine of the apostles; its rulers—the pope and the bishops—are the lawful successors of the apostles.

Catholics claim that the Church of Rome, of which the pope is the head, alone possesses these four characteristics. No other religious denominations possess unity for the simple reason that none other recognizes the supremacy of the Roman pontiff over the whole church. No other denomination possesses sanctity, for (a) "none other can point to saints" (W. 118). "Not one of those leaders of the "Reformation" is regarded by any as a saint, but some of them are admitted, even by many Protestants, to have been quite the reverse of saints" (J. F. 163). "The Protestants have not holiness, for they began by revolt against lawful authority" (R. 109). (b) No other denomination is distinguished by miracles; "those higher manifestations of holiness . . . are entirely wanting in the dissenting churches" (W. 118). None of them possesses catholicity and apostolicity, "for each one can count but a small number of adherents, and the most ancient only goes back to the 16th century. They are not of Apostolic origin, for, manifestly they began—some in Germany with the monk Luther, others in England with Henry VIII, others in France and Switzerland with Calvin, etc." (R. 109).

If the Roman Catholic Church alone has the four marks of the true church of Christ, what is the practical conclusion? Wilmers answers quoting Cyril as addressing catechumens: "Since the word *church* may be variously understood, faith proposes to

[21] The term "catholic" originally designated the whole body of Christian believers. The word appeared in the Apostles' Creed in the fourth century. After the separation between the Greek and Latin Churches the term was officially appropriated as a title by the latter, while the former assumed the title "orthodox." After the Reformation the Romish Church asserted its exclusive right to the title "catholic." Luther substituted in his German version of the Apostles' Creed the term "Christian" for "catholic."

thee the following article: 'And in *one, holy, Catholic* church, that thou mayest flee the assemblies of heretics, and ever adhere to the Holy Catholic Church. And when thou art on a journey and comest into any city, do not ask simply where the house of God is, for the very heretics honor their meeting-places with the name of the house of God; nor where the Church is, but where the Catholic Church is; for this is the true name of this holy Church, our common mother' " (W. 106).

The Romish Church claims to be *the only saving church* because it alone was founded by Christ to save men. The principle that outside the church there is no salvation *(extra ecclesiam nulla salus),* which is true of the church as the communion of believers, is simply applied to the visible society of the Rom. Cath. Church. Whosoever does not belong to this church cannot be saved. "To entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ" is an error condemned by Pius IX. in the Syllabus (17). The Cat. Romanus (I, 156) distinguishes between those who through no fault of theirs are ignorant of the true religion; for them there is a possibility of salvation; and those who by their own fault do not belong to the church; they will be lost forever.

Under no condition can a Catholic become a member of *"secret societies,* or such as are condemned, seditious, suspect, or which strive to withdraw themselves from the lawful vigilance of the Church" (C. 684, New Code of Can. Law). Those who join forbidden societies cease to be Catholics, and cannot receive the sacraments when dying as members of such societies nor Christion burial after death (Can. 2335). A decree of the Sacred Congregation of the Holy Office, issued on Aug. 30, 1894, condemned by name the three American societies known as the Odd-Fellows, the Sons of Temperance, and the Knights of Pythias. A letter of the Holy Office, dated Nov. 5, 1920, warned the bishops against the activity of the Y. M. C. A.

The Hierarchy.

The hierarchical government of the church is a divine institution (Sess. Tr. XXIII, c. 6). The apostles, and not the faithful, were directly invested with the twofold power of *orders and jurisdiction.* "The former *(potestas ordinis)* confers upon the priesthood of the church the power of administering the sacraments, of dispensing the graces necessary to salvation; the latter *(potestats iurisdictionis)* confers the power of efficaciously directing the faithful to the attainment of salvation—guiding the *understanding* by the light of revealed truth, and the *will* by law and precept" (W. 77). It is characteristic that the teaching office of the church *(magisterium)* is comprised in the *potestas iurisdictionis;* for it communicates the truth of revelation, and *demands its acceptance* in the name of God.

The apostles, however, did not hold an equal share of this power, nor did they govern the church collectively; they were subordinate to one who was the supreme head of the apostles as well as of the faithful, namely, *St. Peter* who was designated and constituted by Christ the *supreme head* of his church. "It was Christ's intention to build his Church upon Peter as its visible foundation." After his departure from this earth *Christ* remained the *invisible head* of the church, but the church being visible must have a visible head. (W. 82-90).

To Peter was given, not by the church, but by Christ himself, the power of the keys, Matt. 16: 19; the power of binding and loosing, Matt. 18 : 18, and the power of feeding the entire flock of Christ, John 21 : 15-17, both lambs, "that is to say: the faithful," and sheep, "the bishops and priests" (R. 98).

We must keep in mind that Rome, when speaking of the foundation of the church, always concerns itself about the visible, external organization of the church, while to the Scriptures the all-important thing is the *spiritual* side and foundation of the church. In the three passages just referred to, Christ does not speak at all of a visible foundation or external organization of the church and hence they do not at all apply as proofs of Peter being the visible head of the church. In this connection it should also be noted that the very Peter, whom Rome makes the foundation of the church, declares in his first Epistle (2 : 6) that the foundation, "the chief corner stone" of the church is Christ, and he that believeth on him shall not be put to shame.

The supremacy of Peter is further proved from the fact that various distinctions were conferred upon him by Christ, and that after Christ's ascension he was acting as the head of the church. Even a passage like Gal. 2 : 11 ff. where Paul says that he withstood Peter to the face, because the latter had given public offense by his dissimulation with the Judaizers, is said to prove Peter's supremacy. Paul manifestly supposed Peter's superiority, says Wilmers, "for there would hardly be any reason for recording this particular circumstance if Cephas was only his equal. Hence St. Hilary, commenting on this passage, admires the humility of St. Peter on this occasion, who, though the first of the apostles, was silent, when he might have asserted his supreme authority" (W. 86).

The *apostles alone transferred the twofold power* of orders and jurisdiction to others *by the imposition of hands.* Thus the bishops alone like the apostles constitute the priesthood in its complete fulness. But *the pope* is not only the bishop of the Roman church, but, as bishop of Rome and by divine institution, the successor of Peter in the supremacy over the whole church. He rules in the church as a king in his kingdom. He exercises his power through the bishops and they in turn through the priests. Every priest must receive jurisdiction from the bishop, as every bishop receives jurisdiction from the pope.

The supremacy of the pope is expressed in the *titles* of the pope such as: *sanctissimus, summus pontifex; pontifex maximus; verus Christi vicarius; caput ecclesiae;* holy father; sovereign pontiff his holiness; head of the church; vicar of Christ; successor of Peter; supreme pastor; prince of the apostles. He is addressed as Your Holiness; *Beatissime Pater;* Most Blessed Father. He speaks of himself as *Servus Servorum Dei,* Servant of the Servants of God.

Bontiface VIII., in the bull *Unam Sanctam,* in 1302, asserted that subordination to the Roman pope is necessary to salvation. This assertion has ever since been repeated and emphasized. All Catholic priests and public teachers in Catholic seminaries, colleges, and universities as well as all Protestant converts to Romanism have to "promise and swear true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ"; this is part and parcel of the "true Catholic faith, without which no one can be saved" (Prof. Trid.). The Vatican Council (de eccl. ch. 3) made the pope the universal bishop in all the church conceding to him "complete and supreme jurisdictional authority over the whole church, not merely in matters pertaining to faith and morals but also in those touching the discipline and government of the church; and this authority is a regular and immediate authority extending over each and every church and over each and every pastor and believer. . . . To the jurisdiction of the Roman pontiff all are bound, by their duty of hierarchial subordination and true obedience, to submit. . . . The Roman pontiff is the supreme judge of the faithful . . . and none may re-open the judgment of the apostolic see, than whose authority there is no greater, nor can any lawfully review its judgment. . . . From this teaching of Catholic truth no one can deviate without loss of faith and salvation." The Roman pontiff, as successor of Peter, also possesses the supreme power of teaching (ib. ch. 4). In the exercise of his office as teacher of the church he is divinely protected from teaching error —"when *ex cathedra,* as the pastor and teacher of all Christians he defines a doctrine of faith and morals to be held by the whole church." But no criterion is assigned by which it can be ascertained, in a concrete instance, whether the infallible decision is present; nor has the papal see ever given an authentic interpretation of the *ex cathedra.*

In the exercise of his functions the pope is aided by the *college of cardinals,* 70 in number, as a rule. The pope with the cardinals together forms the *Consistory* or papal senate. The various departments of ecclesiastical administration are assigned to *Congregations* or standing committees, composed of cardinals, of whom the head is called prefect, such as the Congregation of Indulgences and Relics; the Congr. of Propaganda charged with the management of missions; the Congr. of Sacred Rites which

also has to investigate in cases of beatification and canonization; the Congr. of the *Index librorum prohibitorum;* the Congr. of Inquisition of which the pope himself is prefect—the oldest Congregation founded in 1542, in consequence of the Reformation, "for the repression of all sorts of heresy." These congregations or committees considered as a body are called the *Roman Curia* or *Court.*

All cardinals, who happen to be in Rome at the time of the death of a pope, elect a successor, who, since the day of Boniface IX. (1389-1404), is chosen only from the cardinals and since 1523 never any one but an Italian cardinal is made pope.[22]

The episcopacy is made up of archbishops and bishops. The archbishops and bishops are of several grades: Greater Patriarchs, four in number—the archbishops of Jerusalem, Constantinople, Antioch and Alexandria; Patriarchs, a title given to certain archbishops; Primates, now an honorary title only; Metropolitans, who have jurisdiction over the dioceses of their provinces; Titular Archbishops, who have no jurisdiction over the diocese. Bishops are of two classes: diocesan bishops and titular bishops.

Bishops are elected by the consistory congregation subject to approval by the pope. They alone have the *iura ordinis* of the fulness of the priesthood; it is because of this that they alone administer the sacrament of holy orders. Priests are ordained by bishops or archbishops. The laity have no voice in the choice of a local priest nor in the conduct of the church at large.

Ordination is preceded by four minor (ostiarius, doorkeeper; lector, reader; exorcist; acolyte or mass-server) and two major orders (subdeacon and deacon). Celibacy is incumbent on the major orders.

The council of Trent (Sess. XXIII, ch. 4) likens this gigantic hierarchical corporation to "an army set in array."

Church and State.

Since the time of Gregory VII. (d. 1085) the church had become a so-called spiritual universal state, a ruling power which ruled not only the church but, to a large extent, also the state. Innocent III. (d. 1216) insisted that the Lord left to Peter the governance not of the church only but of the whole world. Boniface VIII., in the bull *Unam Sanctam* asserted that the pope is the sole head of the church and that the temporal power of the monarch is borne only at his will and by his permission.

Ever since, Rome's hope and ideal has been, and ever will be, *world-dominion.* Rome never changes. Whoever maintains that the Romish Church has changed does this church injustice. Rome

[22] Of the popes from St. Peter to Adrian VI. (1522-23) inclusively, without counting the antipopes, there have been in all 50 non-Italian popes: 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Portuguese, 1 Cretan, 1 Englishman (Adrian IV., Nicolas Breakspeare), 1 Dutchman (Adrian VI.).

of the twentieth century is the Rome of the Middle Ages; it only varies in its methods and means of operation. Papal claims to worldly power are asserted by the Vatican today just as they were by the popes in medieval days. Pius IX. justified the methods and means applied by the popes in championing their claims in that he declared it to be an "error concerning the church and its rights" to hold that "the Roman pontiffs . . . have transgressed the limits of their power, and arrogated to themselves the rights of secular princes" (Syll. 22). Accordingly, Gregory VII. was absolutely correct in deposing Henry IV. and releasing his subjects from the oath of fealty. Not only this, on the 28th day of May every Catholic priest is bound to praise God for this, . . . "who didst strengthen blessed Gregory, thy confessor and pontiff, with the virtue of constancy, to the end that he might defend the liberty of thy Church" (Brev. Vesp. Book, p. 245).

In case of conflict between the law of the civil power and that of the church the law of the church predominates (Syll. 42), for "we ought to obey God rather than men." Correct! But alas! Since the pope is God's only infallible representative on earth obedience to God means obedience to the Roman pontiff. Pius IX. (Syll. 76) declares it to be an error to hold that "the abolition of the temporal power possessed by the Apostolic See would be most conducive to the liberty and felicity of the Church." Canon 1557 of the New Canon Law asserts the right of the Roman Pontiff "to judge those who have sovereign power over the nations, as well as their sons and daughters and the nearest heirs to the throne." In the Syllabus Pius IX. made the following assertions, in addition to those already quoted: The Church has the power to use force (24); kings and princes are under the jurisdiction of the church and subject to it in litigated questions of jurisdiction (54); the church has also a direct and indirect temporal power (24); the church is not to be separated from the state nor the state from the church (55); the Catholic religion should be held as the only religion of the state to the exclusion of all other forms of worship (77); hence it was not well that in some parts of the Catholic world immigrants should be allowed the public practice of any form of worship whatever (78).

It cannot be denied that these principles of the pope's church are in deadly antagonism to the principles of government and liberty set forth in the Constitution of the United States, and consequently, it must be admitted that no Roman Catholic can possibly serve two masters and be true to both. "American Romanists must be disloyal either to the fundamental institutions of their country, or to those parts of the Syllabus which condemn these institutions" (Schaff, Creeds I, 134).

Let no one deceive himself by believing that these papal claims to world dominion are only theories that can no longer

be put into practice in our modern civilization. The pope always practices what he teaches. In 1875 Pius IX. declared null and void the Prussian May Laws (of 1873) which attempted to bring the literary education, appointment and discipline of the clergy under state control. Pius X. did the same in 1906 concerning the French declaration of the separation of church and state.

Never before in the history of the church was the diplomatic influence of the Vatican greater and stronger than at the present time. The Catholic press boasts that the Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant states of Europe, but has established at least semi-official intercourse with Turkey, Japan and China. To say nothing of the enormous successes of Vatican politics in Europe in recent years, "in the United States, the efforts of the hierarchy to worm itself into a quasi-official relation to the National Government have in recent decades been crowned with considerable success. We have had field-masses, with official representation of the military, we have had the Pan-American Mass on Thanksgiving Day, and the annual recurrence of New Year receptions of Cardinal Gibbons at Washington. To this latter affair the name "Cardinal's Day" has been quite generally applied." (Prof. Th. Graebner, The Vatican and Diplomatic Relations, Theol. Monthly, Aug., Sept., 1921). The same article quotes the Apostolic Delegate, John Bonzano, (d. 1927) who in a speech delivered at Quigley Preparatory Seminary, Chicago, in 1920, made the following startling statements: "And not the multitudes only are looking to the Pope for assistance; the rulers of the earth are beginning to see that without his aid they are powerless in face of the present situation. They are at last giving heed to the call of the Psalmist: *Et nunc, reges, intelligite; erudimini, qui judicatis terram.* . . . They acknowledge that there can be no thorough restoration of order and no permanent security of peace except through the coöperation of him who represents on earth the Prince of Peace."

The Roman pontiff, up to the present day, never retracted or surrendered his presumptuous claim of ruling both church and state. To bring the civilized world under the dominance of the Vatican is the pope's definite program and he is pursuing it with iron will and unremitting persistence.

Church and Science.

A Roman Catholic commits treason against his church if he pretends to an independent judgment in matters of faith and morals; but even in the wide sphere of questions lying beyond the defined dogmas he is to hold only such views as his church allows him to hold. Rome's attitude toward school and science, the critical and liberalistic tendencies of the modern world, was defined in its extremest expression by the *Syllabus* of Pius IX., 1864, and the Encyclical *Pascendi* of Pius X., 1907.

A church which is constantly striving for power will naturally seek the control of the school. Thus Pius IX. condemned the "errors" that the control of public schools should belong to the civil power (45), and that all public institutes intended for instruction in letter and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference (47). The same pontiff also condemned the "error" that philosophy neither can nor ought to submit to any authority (10), and that it is to be treated without any regard to supernatural revelation (14). And what is that supernatural revelation? The Vatican Council answers: "The doctrine of faith which God has revealed . . . has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared" (de fide, ch. 4). Accordingly, supernatural revelation means the dogma of the church. The Vatican Council (ib.) declared that "every assertion contrary to a truth of enlightened faith is utterly false," and condemned "any one who shall say that human sciences are to be so freely treated that their assertions, although opposed to revealed doctrine, are to be held as true, and cannot be condemned by the Church; or who shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that which the Church has understood and understands." In the last article of the Syllabus Pius IX. informed the civilized world that the Roman pontiff cannot reconcile and adapt himself to progress, liberalism, and modern civilization.

In keeping with this attitude of the "infallible teaching office of the church" the assured results of science or philosophy are to be discarded as false if they collide with the divinely revealed dogma; they can be published only if accepted as true by ecclesiastical authority. "The Church, which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and the duty of proscribing false science" (Vat. C. ut supra). This may be done by anathematization, or the Prohibitory Index. The so-called *Index Librorum Prohibitorum* is a catalogue of books the reading of which is forbidden to Catholics. All faithful Christians are not only forbidden to defend, as legitimate conclusions of science, such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the church, but are altogether bound to account them as errors which put on the fallacious appearance of truth. Printing, selling, buying, reading, keeping or defending indexed books automatically excommunicates the offender according to the revised Index, published by Leo XIII. in 1900. Rigorous as the regulations of the New Index are, yet they are quite an improvement over the Inquisition—"yon blessed institute of world-saving significance"—the

general tribunal, (officially called the Holy Office), for the suppression of heresy. The Inquisition was abolished in France in 1772 and in Spain, finally, in 1834. But there still exists the Congregation of the Holy Office "which judges heresies, has charge of certain classes of indulgences, and examines books" (S. 7). Let us never forget that the Romish Church claims it to be her divinely enjoined duty "to compel them to come in" and that she also claims to have power of availing herself of force (Syll. 24).

§ 10. The Sacraments in General

According to Lutheran theology the means of grace or the divinely appointed instrumentalities, through which the grace of the Holy Spirit is applied to men, are the Word of God and the sacraments of baptism and the Lord's Supper. According to Catholic theology the means, through which grace is communicated to the soul, are the sacraments. The Catholic Church places the divine efficiency in the sacraments, not in the word. Only by the sacraments is sanctifying grace conferred, if it does not already exist; if it already exists, it is increased; if it is lost, it is regained. (Sess. Tr. VII); hence the enormous significance of the sacraments in the Cath. Church.

Peter Lombard (d. 1160), though not the first to enumerate seven sacraments, adhered to *the number seven:* baptism, the Eucharist, confirmation, extreme unction, penance, orders, and marriage. This number was not sanctioned by the church until the council of Florence in 1439. "There are truly and properly seven, and only seven, sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them necessary for every person, as, for instance, Holy Orders and Matrimony" (J. F. 80).

The catechisms define a sacrament as an outward sign ordained by Christ to give grace. It is not only a visible sign of the grace which it denotes, but also a vehicle of this very grace. It does not only signify, but effect grace.

In each sacrament there is to be distinguished the *matter* from the *form*. The matter is the sensible element; the form consists of the words used in the rite. But the sensible element becomes a real sacrament only when on the part of the officiating priest there is present an inward *intention* or will to do what the church does, *intentio faciendi quod facit ecclesia* (Sess. Tr. VII, c. 11).

The validity of a sacrament does, however, not depend on the personal character or worthiness of the officiating priest nor on the faith of the recipient, for the sacraments have power to produce their effects *ex opere operato,* i. e., by a virtue inherent in themselves. While the sacraments of the Old Law did not effect grace *ex opere operato,* but *ex opere operantis,* the sacraments of the New Law have always an infallible effect when properly administered (ib. c. 8; Cat. R. II, 239).

But in order to participate in the effects of grace, the recipient must place no obstacle *(obex)* to them by bad dispositions, nor be in a state of mortal sin (Sess. VII, c. 6, 7). The requirement is therefore only negative. It is true, the catechisms state that we must receive the sacraments worthily, i. e., with proper preparation. Such preparation is said to be necessary to produce the proper disposition; and the proper disposition is produced by removing the obstacles. Consequently the preparation required is something merely negative. Wilmers seems to insist on something positive as necessary for the valid reception, namely, the *intention* of receiving the sacraments, which means, however, nothing more than that the sacraments cannot be administered to one against his will; and "in the case of children and idiots such an intention is not required, as is manifest from the practice of the church in administering certain sacraments to them" (310).

The sacraments are divided into *sacraments of the living* and *sacraments of the dead*. The sacraments of the dead are baptism and penance, for they may be received by those who are spiritually dead. The other five are called the sacraments of the living, because to receive them worthily the recipient must have supernatural life, i. e., sanctifying grace. "Sanctifying grace is conferred by the sacraments if it does not already exist; if it already exists it is increased. In the former case it is called first grace, in the latter, second grace, though in both cases it is the same in substance" (W. 307).

Three sacraments, baptism, confirmation and holy orders, impart a certain indestructible mark or character *(character indelebilis)*, by which the recipient is in some special way marked as participating in the priesthood of Christ, which is eternal; hence this character imprinted upon the soul of the recipient is indelible and for this reason these three sacraments cannot be repeated without sacrilege (Sess. Tr. VII, c. 9). "This seal is *indelible*, and continues to exist not only during this life, but also after death, to the glory of the blessed and the confusion of the reprobate" (W. 314). Only the bishop can confirm and ordain validly (Sess. Tr. VII; XXIII).

Why just seven sacraments? Because these are *sufficient* for the existence and continuance of supernatural life. Baptism, the sacrament of regeneration confers the spiritual life; confirmation strengthens it; the Eucharist nourishes it; penance restores it, if lost by sin; extreme unction heals the soul and, if God sees it to be expedient, restores health to the body; holy orders create the necessary rulers of the church; matrimony brings God's blessing upon the Christian family by which the children of God are multiplied on earth and heaven is filled with his elect. According to the illustration used by the Schoolmen "the sacraments furnish grace for the spiritual struggle and strengthen the Christian warrior at the various stages of the conflict. Baptism equips

him on entering the conflict, confirmation strengthens him in his purpose, extreme unction helps him at the close of the struggle, the Eucharist and penance renew his strength, orders introduce new recruits into the ranks, and marriage prepares men to be recruits" (Schaff, Herz. Encycl., vol. X, 143).

§ 11. The Separate Sacraments

(1) *Baptism.*

The *matter* of baptism is water; if possible, blessed water is to be used. "Baptismal water is blessed in the churches every year on Holy Saturday and on the eve of Pentecost" (W. 315). The Rom. Cath. Church does not insist on immersion as does the Greek Church; baptism may be administered by immersion, aspersion, or infusion. "The present usage of the Western Church requires a triple infusion of water upon the person to be baptized" (W. 315). The *form* of baptism is the use of the words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Baptism is indispensable to salvation (Sess. Tr. VII, c. 12, 13); hence in case of necessity, in the absence of a priest or cleric, any one, a layman, a woman, or even a child "having the intention to baptize" may and ought to administer baptism without the usual ceremonies, which are supplied, if possible later on by a priest. Holy Mother Church takes care of her children even in their pre-natal state and demands that in case of miscarriage or death of the mother a fetus must be baptized, at least conditionally, as long as there is no sure sign of death of the fetus. "If possible, the priest himself must attend to it; otherwise it may be done by the surgeon or mid-wife provided they be Catholics" (Schulze, Manual, p. 26).

A name is given to the newly baptized, usually that of a saint who will be his patron and pattern. "Names taken from heathen mythology, as for instance, Diana, Apollo, names of heresiarchs like Luther, Calvin, and even names of national heroes such as George Washington, Abraham Lincoln, Grover Cleveland, are improper for a Catholic child" (Schulze, Manual, p. 40). If the parents of the baptized child die it becomes the duty of the godparents to see that their godchild is instructed in the Catholic religion. "Godparents contract with the child and his parents a spiritual relationship which constitutes an impediment to marriage.[23] Thus the father or mother of the child could not fill this office in his regard" (R. 229 f.).

Martyrdom supplies the place of ordinary baptism by water. This is called *baptism of blood.* Where it is impossible to receive

[23]The New Canon Law, in effect since Pentecost, 1918, forbids only marriage between the sponsors and their godchildren, but not between sponsors and the godchildrens' parents (Can. 768).

the baptism of water it can also be supplied by an act of perfect contrition or love of God. This is called *baptism of desire.*

Baptism removes both original and actual sin together with the eternal and temporal punishment due to them; it infuses the sanctifying grace; it imprints on the soul an indelible mark, makes us children of God, heirs of heaven and members of the Catholic Church. By the first grave sin after baptism, however, the sinner loses the life of grace and the friendship of God, only the indelible character remains.

Wherein does this indelible character consist? This question has never been definitely answered by any Roman Catholic authority. The matter is, however, very simple. All supernatural gifts bestowed through baptism are amissible. By the first grave sin after baptism a Christian loses the supernatural gifts, but he remains a Roman Catholic. His being and remaining a Roman Catholic is the only inamissible gift which baptism has bestowed on him.

The Catholic Church recognizes also baptism administered by heretics as valid, if the right matter and form are rightly applied. Rome teaches that by baptism we become members of Christ and his holy church, and, since there is only one holy church, namely the Roman Catholic Church, it follows that *all* baptized Christians are and remain, as long as they live, under the jurisdiction of the Rom. Cath. Church. Hence the conversion of a Protestant to Romanism is spoken of as his "*return* into the pale of the church."

(2) *Confirmation.*

Confirmation, so called from its chief effect, i. e., the giving of special grace and the strengthening of the faith received in baptism, is a sacrament. Proof passage is 2 Cor. 1:21, 22 (accord. to Vulgate) "Now he that *confirmeth* with you in Christ, and that hath *anointed* us, is God." That Christ has instituted this sacrament we know (1) from the apostles who have administered it (Acts 8:14-17) and (2) from the church who has always taught it.

This sacrament is to be administered by a bishop, but in exceptional circumstances and by papal delegation it can be given by a simple priest.

Its *matter* is an unguent of olive oil and balsam consecrated by the bishop. "The oil signifies the internal strength given to fight the enemies of our salvation. . . . The balsam signifies the grace we receive in confirmation, to keep ourselves from the corruption of the world and by living a pious life to spread the good odor of virtue" (D. 86). The ceremony begins with a prayer for those to be confirmed; then follows the extending of the bishop's hands over them with another prayer invoking the seven gifts of the Holy Spirit; then the *form* of the sacrament is spoken; it consists of the words: "I sign thee with the sign of

the cross and confirm thee with the chrism of salvation in the name of the Father and of the Son and of the Holy Ghost." Pronouncing these words the minister traces a cross on the forehead of the candidate to indicate the characteristic virtue of the soldier of Christ, that is, *patience* in the endurance of insults for Christ's sake. Then the minister strikes the candidate lightly on the cheek to remind him that he must be prepared to *suffer* everything for his religion and his faith. The taking of a middle name on that occasion is to be recommended "because it gives another patron and intercessor in heaven" (S. 50).

As in baptism, those to be confirmed must have sponsors—if boys, a godfather; if girls, a godmother. Godparents contract with the candidate a spiritual relationship which, however, does no longer constitute an impediment to marriage; but parents cannot act as sponsors for their child.

"Since the sacraments operate of their own inherent virtue, and since confirmation . . . requires no particular act on the part of the recipient for its validity, even a child under the age of discretion can validly receive it" (W. 326). According to the now prevailing custom this sacrament is not administered to children under seven years of age.

(3) *The Eucharist.*

The Eucharist surpasses all the other sacraments in dignity and excellence (Sess. Tr. XII, ch. 3). The Romanists regard the Eucharist under two different aspects (a) as a sacrament and (b) as a sacrifice, the latter being by far the more important.

(a) *The Eucharist as a sacrament.*

The *matter* of this sacrament is unleavened wheat bread and genuine wine of the grape mixed with water. "Leavened bread, which is used in the Greek Church, as well as unleavened bread, which is employed in the Latin Church, is valid matter," says Wilmers (336). The wine is to be mixed with water "because it is believed that Christ the Lord did this, as also because from his side there came out blood and water, the memory of which mystery is renewed by this commixture; and, whereas in the apocalypse of blessed John the peoples are called waters, the union of that faithful people with Christ their head is thereby represented" (Sess. Tr. XXII, ch. 7). The *form* of this sacrament are the words: "This is my body; this is my blood."

By the words: "Do this for a commemoration of me," Jesus gave his apostles the power to change bread and wine into his body and blood. From the apostles this power has passed to their successors in the priesthood, the bishops and the priests (ib. c. 2). They, and they only, have the power to consecrate the body and blood of Christ. "By the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the

whole substance of the wine into the substance of his blood; which conversion is, by the holy Catholic Church, suitably and properly called *Transubstantiation*" (Sess. Tr. XIII, ch. 4). Only the accidents or sensible properties, such as shape, taste, color, smell, etc., of the earthly substance continue as they are. Hence the Eucharist is generally defined as the true body and blood of Jesus Christ under the outward appearance of bread and wine. Under each appearance or species Christ is present wholly and undivided, with body and soul, with flesh and blood, with his divinity and humanity "by the force of that natural connection and concomitancy whereby the parts of Christ our Lord, who hath now risen from the dead, to die no more, are united together" (Sess. Tr. XIII, ch. 3). The entire Christ is present in the Eucharist *after,* as well as *before,* the distribution (ib. c. 4). "For the apostles had not as yet received the Eucharist from the hand of the Lord, when nevertheless himself affirmed with truth that to be his own body which he presented to them" (ib. ch. 3).

At the fourth Lateran council in 1215 transubstantiation was declared to be an article of faith by pope Innocent III.

The council of Trent condemned the Reformed view that Christ is present in the sacrament "as in a sign, or figure, or virtue" (Sess. XIII, c. 1), and the Lutheran view of the real presence of Christ's body and blood with, in and under the bread and wine (ib. c. 2).

Since Christ is permanently present in the elements, they can be exhibited for *adoration* in the mass and in eucharistic processions. The churches where the Blessed Sacrament is reserved are open, some the whole day, others certain hours during the day. "Then the faithful can through the day visit the Blessed Sacrament, and pass some precious minutes in silent supplication before God, and in adoration of their Lord and Savior Jesus Christ" (J. F. 116). The council of Trent urges the faithful to "render in veneration the worship of *latria,* which is due to the true God, to this most holy sacrament" (ib. ch. 5). The Roman Catholic paper America preparing its readers for "the greatest of all Eucharistic Congresses" states that "from the earliest days of the Church, the Eucharist has been the central fact of Catholic worship. It is upon this doctrine of the Eucharist that the whole structure of the faith has been built. The living presence of Jesus Christ in the Sacrament of the Altar may well be said to be the be-all and the end-all of Catholic devotion and practice. All else is incidental. Little wonder is it, then, that in the ages since Calvary we find pious Christians ever ready and eager, to manifest, to stimulate to increased fervor, spiritual devotion to the Blessed Eucharist" (Jan. 2, 1926). Therefore, besides the silent and private devotion of the faithful, the church has provided special solemn rites to express publicly devotion towards the Blessed Sacrament. This she does by the *Quarant' ore* or Forty

Hours Exposition of the Blessed Sacrament especially during Lent, by public processions on Corpus Christi day and Feast of the Sacred Heart of Jesus, and more frequently by the simple rite called Benediction. The council of Trent (ib.) declared that "this sublime and venerable sacrament be, with special veneration and solemnity, celebrated, every year, on a certain day, and that a festival; and that it be borne reverently and with honor in processions through the streets and public places" (ib.).

The latest manifestations of the idolatry of the mass are the Eucharistic Congresses.[24] The council of Trent sees in all this gorgeous display of papistical propaganda nothing less than a "triumph over falsehood and heresy, that thus her adversaries at the sight of so much splendor, and in the midst of so great joy of the universal church, may either pine away weakened and broken; or touched with shame and confounded, at length repent" (ib. ch. 5).

From the presence of the body and blood of Christ in each element of the Eucharist follows that whoever receives under one kind becomes truly partaker of the whole sacrament. In accordance with this doctrine the Schoolmen already justified the ever growing custom of *withholding the cup* from the laity. The council of Constance, which opened in 1414, and the council of Trent declared it to be a practice commanded by the church from of old for good and sufficient reasons. Communion under one kind is said to prevent the dangers attending the preservation under both kinds, e. g., that of being spilled. The priests, however, when employed in the duty of their sacred function, receive under both kinds, for the command of Christ—"Do this for a commemoration of me"—is said to apply solely to the priesthood. (Sess. Tr. XXII, c. 2), in spite of the fact that Paul writes in 1 Cor. 11:28, "let a man examine himself, and so let him eat of that bread and drink of that cup." The addressees of Paul's epistle were not priests but members of the church at Corinth. Not only the plain teaching of the Scriptures but even the testimony of popes militate against the Roman practice of the withdrawal of the cup. Leo. I. (440-461)—apparently speaking *ex cathedra*—made it obligatory on all to receive communion under both kinds when the Manichaeans "at all times declined to drink the blood of our redemption" (Sermon 42; De Quadrag. IV). Gelasius I.—also speaking *ex cathedra*—(see Corp. iur. Can. Decr. tertia pars, vol. I, p. 1168, cap. 12, Colon, Munatianae, 1783) demands that those persons who "abstain from the chalice of the sacred blood should either partake of the entire sacraments, or should be excluded from the entire sacraments," and designates the division of one and the same mystery "a great sacrilege." The council

[24]The first Eucharistic Congress was held at Lille, France, June 21, 1881; the greatest, at Chicago, June 20-24, 1926; the last, at Sydney, N. S. W., September 5-9, 1928.

of Trent, however, has removed all difficulties by declaring "that this power has ever been in the Church, that in the dispensation of the sacraments . . . it may ordain or change, what things ever it may judge most expedient, for the profit of those who receive, or for the veneration of the said sacraments, according to the difference of circumstances, times and places (Sess. XXI, ch. 2).

The *effects* of the Eucharist are as follows: it increases sanctifying grace in man; it weakens his evil inclinations and gives him both the desire and the power to do good; it cleanses from venial sins (Sess. Tr. VII, c. 6; XIII, ch. 2).

To *receive communion worthily* a certain preparation or disposition is necessary. The Eucharist being a sacrament of the living, the *soul* must (1) be in the state of grace. If one is conscious of mortal sin he must first receive the sacrament of penance (Sess. XIII, ch. 7). (2) Venial sins do not render the communicant unworthy but they lessen the effects of grace; hence one should strive to cleanse one's soul even from venial sins (D. 94). As regards the *body,* the sacrament is to be received (1) fasting by both priest and people; that is, they have taken neither food nor drink since midnight. An exception is made in favor of the sick in prolonged illness; they may communicate after having taken *liquids* of any kind. When the sacrament is given as Viaticum, in preparation for death, it may be received even after a meal (S. 108). (2) The communicants must be decently dressed. They are to approach the Holy Table with the greatest reverence, with hands joined and uplifted and with downcast eyes. They are not to leave the sacred host on the tongue, until it is entirely dissolved (D. 95).

All persons who have attained to the use of reason and are sufficiently instructed in "this holy mystery" are bound to receive this sacrament. The Cath. Church which allows to the faithful, and even recommends, the daily reception of "the bread of angels," commands the reception of it "at least once a year," and that at Easter-time (fifth comm. of the church). Children under seven years of age are not admitted to the sacrament except in peril of death.

(b) *The Eucharist as a Sacrifice.*

Christ instituted not only a sacrament but also a sacrifice. He offered himself as a bloody sacrifice on the cross, but this sacrifice is to be renewed in all places and in all ages, and this perpetual sacrifice of the New Law is the Holy Sacrifice of the Mass (D. 9). "Jesus, therefore, is here given not only to us, but for us" (Faith of Catholics, vol. II, 385); and "if any one saith that in the mass a true and proper sacrifice is not offered to God, or that to be offered is nothing else but that Christ is given us to eat: let him be anathema" (Sess. Tr. XXII, c. 1). The Romish sacrifice of the mass is said to have been foretold

in the Old Testament already. "God foretold by the prophet Malachias (1:10, 11) that a true sacrifice was to be offered to Him throughout the whole world . . . "in *every place* there is *sacrifice,* and there is offered to My name a *clean offering*" [of food]. . . . What, then is this true sacrifice which is to be offered everywhere, if not the sacrifice of the Mass?" (W. 343).

The sacrifice of the mass is identical with the sacrifice of the cross; the former being a constant repetition of the latter, for in both the minister offering and the victim offered are the same Christ. In the sacrifice of the mass Christ offers himself through the ministry of the *priest who actually assumes the person of Christ* when pronouncing the words of the celebration. "It is Christ, the high-priest of the sacrifice of the cross, who likewise offers the sacrifice of the Mass through the priest, who is His representative, not merely His successor in the priesthood. . . . Hence it is that the priest, assuming the person of Christ at the consecration, does not say: This is the body of Christ; but: This is *My* body" (W. 345).

The only difference between the sacrifice of the cross and that of the mass is that on the cross Christ offered himself in a *bloody manner,* in the mass the priest offers to God the body and blood of Christ in an *unbloody manner* (Sess. Tr. XII. ch. 2). The mass is therefore defined as the unbloody sacrifice of the body and blood of Christ.

Wilmers attempts to explain the difference between the bloody and unbloody manner of offering, when he says: "On the cross the blood of Christ was *really shed,* and his soul was *really separated* from His body, He really died; while in the Mass there is no real shedding of blood, no real death, but only a *mystic shedding* of blood, a mystic death. . . . This mystic shedding of Christ's blood, or symbolic death, consists in the distinction and separation of the species—the species of *bread* representing only His body, the species of wine only his blood; and that separately. Christ no longer *actually dies;* but He undergoes an *actual* change, which is in some way *equivalent* to death" (W. 345 f.).

Catholic Christians, however, know nothing of the distinction between real and mystic shedding of blood and believe that Christ's blood is shed daily upon the altar and that Christ daily endures, in full measure, pain in expiation of our sins. That this is actually Rome's teaching concerning the offering of Christ's body in an unbloody manner is evident from the following words of Cardinal Gibbons: "Let us represent to ourselves the Mass as another Calvary, which it is in reality. . . . Should not our hearts, though cold and hard as rocks, be softened at the spectacle of our God suffering for love of us, and in expiation of our sins? . . . If the wounds of the Martyrs plead so eloquently for us, how much more eloquent is the blood of Jesus shed daily upon our altars? His blood cries louder for mercy than the blood of Abel cried for vengeance" (G. 307-308).

The sacrifice of the mass being identical with the sacrifice of the cross is *a propitiatory sacrifice* for the expiation of sins—a sacrifice of atonement. The council of Trent (Sess. XXII, ch. 2) declared "that this sacrifice is truly propitiatory, and that by means thereof this is effected that we obtain mercy. . . . For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins."

The sacrifice of the mass is offered to God alone though it serves also as a memorial of the saints. Catholics are to honor the memory of the saints in the mass "by thanking God for the grace and glory He has bestowed upon them and by asking them for their intercession" (D. 92).

"The ends for which mass is offered are (1) to adore and praise God, (2) to thank Him for all benefits, (3) to obtain remission of sins and of temporal punishments due to them, (4) to obtain all that we need" (F. 75). The mass is offered always for certain persons: for those present and for those absent, for the living and the dead (see Canon of the Mass). "Not only for the sins, punishments, satisfactions and other necessities of the faithful who are living but also for those who have died in Christ, and who are not as yet fully purified, is it rightly offered, agreeably to the tradition of the apostles" (Sess. Tr. XXII, ch. 2).

The Romanists assure us time and again that the sacrifice of the mass cannot be considered as in any way detracting from Christ's all-sufficient sacrifice by which "he hath perfected forever them that are sanctified" (Hebr. 10:14). On the contrary, they say, it rests upon the sacrifice of the cross, derives all its value from it, and presupposes it. In The Faith of Catholics (vol. II, 386) we are told that the "true, proper, propitiatory sacrifice" of the mass "is peculiarly pleasing to our eternal Father, and thus more effectually applies to us the all-sufficient merits of the sacrifice of the cross." But these assertions do not explain the difficulty. Where and when did Christ and his apostles teach that the merits of the sacrifice of the cross are to be applied to us in the sacrifice of the mass? And if the sacrifice of the mass is "a true propitiatory sacrifice offered to God," a sacrifice by which "we obtain mercy," "by the oblation of which the Lord is appeased," then Christ's sacrifice ceases to be what it is, namely, the only and all-sufficient sacrifice for our sins. The sacrifice of the mass which Wilmers designates as "the soul and centre of the Church's worship" (343) is one of the shocking soul-destroying errors held by the Romish Church; it is a mere human invention and a perversion of scriptural teaching.

In the *celebration of the mass* the Catholic Church employs gorgeous ceremonies in order to give expression to the sublimity of the action and to impress the faithful with sentiments of faith and piety befitting the occasion. "If solemn ceremonies were not used in the celebration of the Mass, Catholic belief in the real

presence of Christ upon our altars would not be fitly expressed. If the faithful saw the altar stripped of ornaments, and the officiating Priests without distinctive vestments, not bending the knee, and not giving any outward token of worship before the consecrated elements, their Catholic instinct would be shocked. On the other hand, when they see the great pains taken and the great cost often incurred for the becoming adornment of the house of God, for making the Altar, the Tabernacle, and the Throne gleam with rich ornaments; when they see that the Priests and their assistants are robed with distinctive emblematic vestments, and especially when they see them bend their knees in humble adoration before the consecrated Host and the consecrated Chalice, their faith and devotion are strengthened, and the practical lesson they receive is likely to do them more good than any sermon on the subject" (J. F. 106).

Throughout the greater part of the world[25] the Catholic Church uses Latin as the language of the mass. The council of Trent (Sess. XXII, c. 9) condemns every one who says "that the mass ought to be celebrated in the vulgar tongue only." Various reasons are given why the church uses the Latin language. Father Sullivan in The Visible Church (p. 89) tells us that "the use of Latin helps our Church to define and express her doctrine with great exactness, because it is a 'dead language'—that is, not being in daily use as a spoken tongue, it does not vary in meaning. The Church does not use in her services the language of the country wherein the services are held . . . because she is a *universal* Church. If she did so, the Mass in the language of one nationality would be unintelligible to all the rest." Father Sullivan's argument makes sense only if he means that Latin is a universally unintelligible language and for that reason the proper language of the universal church. Wilmers assures us that the use of an unintelligible language does not in any way detract from the solemnity of the sacred function nor from the edification of the faithful, for "even though the Mass were said in the vernacular, such is the size of our churches that the people could hardly understand the works spoken by the priest at the altar . . . it is not the edification of the faithful by any form of works, but the devout assistance at the Holy Sacrifice, that is intended, and commanded by Christ and the Church. The Mass is essentially a *sacrifice, not a sermon*, though it contains also much that is instructive" (347). This being the case, the priest saying mass "is not speaking to the people, but to God, to whom all languages are equally intelligible" (G. 320). The council of Trent prescribes that part of the cannon and the words of consecration are to be pronounced in a low tone (Sess. XXII, c. 9).

[25]In the Eastern Uniat churches the Roman Church allows Greek, Syriac, Armenian, Coptic, Arabic, Slavonic, Georgian and Rumanian as languages of her ritual; each of these languages is not the modern spoken tongue, but an ancient form no longer in daily use.

(4) *Penance.*

"*Penance* is defined as a sacrament in which the priest, in the place of God, forgives sins committed after baptism to those sinners who are truly penitent, sincerely confess their sins, and are ready to make satisfaction for them" (W. 349).

The sacrament of penance is said to be necessary for salvation to all, who have committed mortal sin after baptism. Baptism effaces original sin, the Eucharist cleanses from venial sins; but to free man from mortal sins penance, the sacrament of confession and absolution, has been instituted. If "those whom Christ our Lord has once, by the laver of baptism, made the members of his own body, . . . should afterwards have defiled themselves by any crime, he would no longer have them cleansed by a repetition of baptism—that being nowise lawful in the Catholic Church—but be placed as criminals before this tribunal; that, by the sentence of the priest, they might be freed, not once, but as often as, being penitent, they should, from their sins committed, flee thereunto" (Sess. Tr. XIV, ch. 2). The full and entire remission of all sins, which we obtained in baptism without labor, "we are no ways able to arrive by the sacrament of penance, without many tears and great labors on our parts, the divine justice demanding this"; hence the Fathers justly called penance "a *laborious* kind of baptism" *(laboriosus quidam baptismus).* Just as baptism is the means of obtaining forgiveness of original sin, and of actual sins committed before baptism, so penance is a means instituted for the forgiveness of sins committed after baptism (ib. ch. 2); "therefore penance is rightly called a second plank after shipwreck" *(secunda tabula post naufragium)* (ib. c. 2).

Christ is said to have instituted this sacrament when he said "to Peter and to the Apostles, and through them to the Popes and through the Popes to the bishops and priests of the Catholic Church: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John 20:22-23)" (R. 240; Sess. Tr. XIV, ch. 2).

The council of Trent defined the church's doctrine on penance against the Reformers of the sixteenth century. "If any one shall deny that sacramental confession was instituted, or is necessary to salvation, of divine right . . . let him be anathema" (ib. c. 6).

Every priest has the *power* of forgiving sins; it is given to him at his ordination; but in order to exercise this power he must have *jurisdiction* from the bishop. "No priest can hear confessions unless he has received permission (known as *faculties)* from the bishop of the diocese in which the confessions are to be heard" (S. 51). "For the sacrament of penance is essentially a judicial act and can therefore be exercised only in behalf of

those who are subject to the jurisdiction of the judge or minister" (W. 352). Hence the council of Trent (ib. ch. 7) declared "that the absolution, which the priest pronounces upon one over whom he has not either an ordinary or a delegated jurisdiction, ought to be of no weight whatever." In the same chapter we read that the power of absolving from "certain more grievous cases of crimes" is often reserved to the bishop or to the pope; such cases are known *casus reservati,* reserved cases. In danger of death, however, *"all* priests may absolve all penitents whatsoever from every kind of sins and censure whatever."

The *form* of this sacrament consists in the words: *"Ego te absolvo,* etc," which the priest always pronounces in Latin (ib. ch. 3).

For want of a visible element it is difficult to define the *matter* of this sacrament. The council of Trent (ib.) declared the acts of the penitent himself, contrition, confession, and satisfaction, as the *quasi materia* of this sacrament. Wilmers distinguishes between the proximate and remote matter; the former being the acts of the penitent; the latter, "the sins themselves, inasmuch as they form the subject-matter of confession" (349).

The *effect* of the sacrament *depends in no wise on the worthiness* of the priest; "even priests who are in mortal sin, exercise, through the virtue of the Holy Ghost which was bestowed in ordination, the office of forgiving sins . . . it is erroneous to contend that this power exists not in bad priests" (Sess. Tr. ib. ch. 6).

The effect of the sacrament of penance *is the deliverance from guilt of sin* through an infusion of grace and, in the case of mortal sin, deliverance from its eternal punishment, hence also reconciliation with God and justification (ib. ch. 1; 4). *Luther* placed the emphasis on the *forgiveness of sins* which man accepts by faith, "and where there is forgiveness of sin there is also life and salvation." According to *Catholic theology sanctifying grace is infused* and thereby man's sins are forgiven and he is *made righteous.* "Sin is remitted by the infusion of sanctifying grace; whence it follows that the same sin may be *repeatedly* submitted to, and be effectually absolved by, the power of the keys. For in each absolution of a sin sufficient grace is infused to cancel its guilt" (W. 355). Accordingly, the remission of sins is not a free gift of God's grace, but the recognition of the fact that man has actually become righteous. The council of Trent expressly denounces Luther's view of faith "whereby one believes that his sins are forgiven him through Christ" (ib. c. 4).

The sacrament of penance embraces three distinct acts on the sinner's part—*contrition, confession,* and *satisfaction* (ib. c. 4).

(a) *Contrition.*

The council of Trent defines contrition as "a sorrow of mind, and a detestation for sin committed, with the purpose of not sin-

ning for the future" (ib. ch. 4). Contrition is absolutely necessary for the sacrament of penance; its absence would make the reception of the sacrament invalid. Those who are not conscious of mortal sins or "those who have only venial sins to confess since their last confession" are advised "to add one or more sins already confessed for which they are certainly sorry" (W. 358).

A distinction is made between perfect contrition *(contritio caritate perfecta)*—a deep sorrow for sin growing out of love toward God—and imperfect contrition *(attritio)*—a sorrow for sin such as arises from fear of punishment. Perfect contrition is not necessary for the valid reception of this sacrament, for perfect contrition is sufficient of itself for the remission of sin. A person with perfect contrition does, in reality, not need the sacrament of penance. If such a person should receive the sacrament it "could never have the efficacy given to it by Christ" (W. 358). And yet the church demands "that the precept of confession should be complied with, at least once a year, by all and each, when they have attained to years of discretion" (Sess. Tr. XIV, ch. 5). Why should one who is already as he ought to be, namely, "made righteous," receive the sacrament of penance? He is bound to receive it, nevertheless, according to the sophistry of the Tridentine Fathers who declared "that, although it sometimes happens that this contrition is perfect through charity, and reconciles man with God before this sacrament be actually received, the said reconciliation, nevertheless, is not to be ascribed to that contrition, independently of the desire of the sacrament which is included therein" (ib. ch. 4).

Attrition or imperfect contrition, i. e., the sorrow we feel chiefly because of the punishment which by our sins we have merited, is sufficient for a worthy reception of the sacrament of penance. Of this imperfect contrition the council of Trent (ib.) says that "it does not only not make a man a hypocrite and a greater sinner, but it is even a gift of God, and an impulse of the Holy Ghost"; it assists the penitent and disposes him toward the sacrament of penance by which it is completed, the sacrament effecting this by its own inherent power.

(b) *Confession.*

All mortal sins which one can remember whether secret or public must be confessed not only in general *(in genere)* but in all their particulars *(in specie)*. "For it is manifest that priests could not have exercised this judgment without knowledge of the cause; neither indeed could they have observed equity in enjoining punishments, if the said faithful should have declared their sins in general only, and not rather specifically, and one by one . . . for if the sick be ashamed to show his wound to the physician, his medical art cures not that which it knows not of. . . . Those *circumstances* which change the species of the sin are also to be explained in confession, because that, without them, the

sins themselves are neither entirely set forth by the penitents nor are they known clearly to the judges: and it cannot be that they can estimate rightly the grievousness of the crimes and impose on the penitents the punishment which ought to be inflicted on account of them" (ib. ch. 5).

According to the Word of God it is impossible to make a confession such as Rome demands. Who can discern his errors? Ps. 19:12. But Rome not only maintains that it is "impious to assert that confession, enjoined to be made in this manner, is impossible," but also makes the impossible thing actually possible by declaring that "the other sins, which do not occur to the penitent after diligent thought, are understood to be included as a whole in that same confession" (ib.). Here is an apparent inconsistency in Rome's teaching. On the one hand, the faithful are told that certain sins, of which the priest knows nothing, are understood and included in that same confession and consequently must be forgiven; on the other hand, the church teaches that only those sins, which are made known to the priest, can be forgiven.

If one has committed the same mortal sin more than once, he must tell how many times he has committed it. "It is every time a new sin although it has the same name" (F. 82). This is exactly in keeping with Rome's conception of sin. Rome does not and will not understand that from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness and the like (Mark 7:21, 22). Rome sees sins only singly and quantitatively; she attempts to treat the symptoms but fails to heal the disease (see p. 80).

He who, through his own fault, omits a mortil sin, receives the sacrament of penance unworthily and the confession is not only invalid but constitutes a new sin—a sacrilege. Such a person, when making confession, has to state in how many confessions he has done the same thing and repeat all these confessions. If, however, a mortal sin has been forgotten unintentionally, the confession is not invalid but incomplete and it is sufficient to mention the sin omitted in the next confession. A confession, in which a penitent repeats all or several of his former confessions is called a *general* confession (see D. 102). It is *not necessary to confess venial sins,* but it is well and advisable to do so (Sess. Tr. XIV, ch. 5).

Those who think that confession is a difficult and intolerable practice or regard "the shame of making known one's sins" as "a grievous thing" are encouraged to look to the "great advantages and consolations, which are most assuredly bestowed by absolution upon all who worthily approach to this sacrament" (ib.): or they are bidden to compare "the transitory shame and confusion which accompany confession of sin with the eternal shame and confusion which must be endured by the unrepenting sinner.

Better to blush here for a passing hour, than to crimson with everlasting shame" (Smarius, Points of Contr., p. 295). The faithful are also reminded that "we are by no means asked to promise that after having made our confession and received absolution we shall never again commit the same sin. Religion only imposes reasonable duties; she knows how weak human nature is, and only requires from it sincerity and good-will" (R. 242 f.). They are further asserted that "the priest is never allowed to tell anything he has heard in confession, not even, if by doing so, he could save his own life or that of others" (F. 83). Moreover, they should consider that the sacrament of penance is always administered in secret and that it concerns no one but the penitent and the priest. The ill-repute into which this secret tribunal—the "salutary" institute of the Roman confessional—had fallen occasioned its being located in a conspicuous place in the church. The penitent is separated from the priest by a partition provided with a window or aperture. The priest is seated in the confessional; the penitent who is outside may whisper in the priest's ear without being seen by him or heard by others. "The priest, when hearing confession, wears a purple stole. The stole symbolizes authority and the purple color is emblematic of penance" (S. 52).

(c) *Satisfaction.*

The absolution given by a priest to a penitent who confesses his sins with the proper dispositions *remits both the guilt and the eternal punishment of mortal sin, but the temporal punishments* which the penitent must suffer here or in purgatory *are remitted by works of satisfaction,* commonly called penance (Sess. Tr. VI, ch. 14; XIV, ch. 8). "It beseems the divine clemency that sins be not in such wise pardoned us without any satisfaction" (Sess. Tr. XIV, ch. 8; see also c. 8). The confessor as a judge has the power to impose works of penance "for Christ himself has given the priest the power not merely to loose, but also to bind" (D. 104).

A penance is imposed for the purpose of atoning for the offenses committed against God, expiating the temporal punishment due to sin, and amending our life (see D. 103). "Doubtless, these satisfactory punishments greatly recall from sin, and check as it were with a bridle and make penitents more cautious and watchful for the future"; not only this, but "whilst we thus, by making satisfaction, suffer for our sins, we are made conformable to Jesus Christ, who satisfied for our sins, from whom all our sufficiency is; having also thereby a most sure pledge, that if we suffer with him, we shall be glorified with him" (ib.).

But what, if the penitent fails to perform the penance? Then, of course, he will be punished more severely in purgatory, but his confession does not become invalid by the non-performance of the penance "provided only the penitent had the intention to

perform it" (W. 360). "To neglect after confession to perform the penance, which we had the intention of performing when we received the absolution, does not make the confession worthless, but it is sinful and deprives us of many graces" (D. 104).

The *works of penance* enjoined by the priest are chiefly *prayer, fasting, and almsgiving* (C. Rom. II, 5, 14). These penitential works or "punishments"—(note here that prayer is regarded as a punishment!)—are to be "imposed at the discretion of the priest according to the measure of our delinquency" (Sess. Tr. ib. ch. 9). "The priests of the Lord ought, as far as the Spirit and prudence shall suggest, to enjoin salutary and suitable satisfactions, according to the quality of the crimes and the ability of the penitent" (ib. ch. 8).

Rome manifests her "spirit and prudence" everywhere, but especially in "enjoining salutary and suitable satisfactions." She imposes "reasonable" satisfactions not so much according to the "ability" as according to the liking of the penitent thus rendering a "salutary" duty of her children still sweeter. From a number of instances of Rome's confessional practice, quoted by Dr. Walther (Symbolik, 109), we mention the following: Penances for which nature feels too great aversion, such as visiting one's enemy, are, as a rule, to be abandoned. It is unwise, in general, to enjoin upon children to ask their parents' or other people's pardon for disobedience, disrespect, and little stealings, because such penances often produce aversion to confession and are generally not performed. As a rule the penance of fasting should seldom be imposed and then only upon those who would glady undertake it. Almsgiving is never to be imposed, unless it be cheerfully performed. The Catechismus Romanus (II, 5, 61) even permits a penitent to perform his penances by proxy. "A confessor, e. g., may permit a pilgrimage which he has imposed on a very busy wealthy man to be made by an old pious woman" (Walther, ib.).

The council of Trent also teaches that we should strive to satisfy the divine justice not only by the penalties imposed by the priest, but also by other voluntary works of penance by patience in suffering (ib. ch. 9).

There are also *exceptions to the general rule* that penitential works *must* be performed. "The pardon granted to the penitent thief (Luke 23:43) cannot be taken as proof that we are dispensed by God from doing works of penance. That was a wonderful and special grace granted under extraordinary circumstances; . . . moreover the dying thief . . . confessed his guilt, and in the spirit of penance suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly due to his sins." But "the Catholic Church, which teaches the necessity of penitential works in general holds also that grown-up persons who receive pardon of actual sins for the *first time* in baptism, and even those who, having

fallen again into sin after baptism, *die martyrs,* and those who come to the sacrament of Penance with a very intense *perfect contrition,* or who, approaching that Sacrament with imperfect contrition, afterwards obtain the benefit of a plenary indulgence, have no remaining *debt of temporal* punishment to pay" (J. F. 193 f.).

From Rome's assertion that it is necessary for the sinner to confess his sins to the priest and make reparation for the sins which he has committed, a Protestant cannot but conclude that the forgiveness of sins is the achievement of man's own efforts crowned by priestly mediation. But "no Catholic ever thought that, by this kind of satisfaction on our parts, the efficacy of the merit and of the satisfaction of our Lord Jesus Christ is either obscured or in any way lessened"; on the contrary, the atoning efficacy of our satisfaction is "derived from the satisfaction rendered by Christ" (Sess. Tr. XIV, ch. 8).

But here is an alternative of two propositions of which one only can be true: Either, if man's satisfactions for sin are necessary, Christ's satisfaction was not sufficient. Or, if Christ's satisfaction is all-sufficient, man's satisfactions are no longer necessary. To maintain both the necessity of man's satisfactions and the all-sufficiency of Christ's satisfaction is a *contradictio in adiecto,* a contradiction in terms.

Indulgences.

The priest may transmute the penances or satisfactions of the penitent into indulgences. By an *indulgence* Catholics mean, not the forgiveness of a sin, or a permission to commit a sin, but *the remission* in whole or in part *of the temporal punishment* due to sin after sacramental absolution.

A *plenary* indulgence remits all punishment; a *partial* indulgence remits only a part of it. A *Jubilee* is a year of special (plenary) indulgence which the pope grants every twenty-five years and also on some other solemn occasions. The person who gains an indulgence of hundred days or seven years receives, either for himself or for a soul in purgatory, "remission of temporal punishment equal to that which would have been obtained by performing the severe canonical penances of ancient times" (S. 263). When Catholics speak of an indulgence of hundred days or seven years they do not mean that their punishment in purgatory is reduced by hundred days or seven years, but that this indulgence remits the penance which in the days of the ancient church they would have been obliged to perform during hundred days, or seven years.

The souls in purgatory are still, because of their sins, before the forum of the church; they may, therefore, secure a share in these most "salutary indulgences" on account of some work done by one yet living and applied to them by way of supplication (Canon 911).

The remission of temporal punishment is made by transferring to the sinner's account righteousness from the exhaustless treasury of superabundant works laid up by Christ and the saints and entrusted to the church's keeping. Wilmers enlightens us on this figment of his church as follows: "There exists in the Church a real deposit or *treasury* of the satisfactions of Christ and the saints. . . . The satisfactions of Christ were superabundant; and the saints, who, it is true, received a reward commensurate with their merits, do not themselves need all the satisfactory value of their good works and sufferings. Thus the Blessed Virgin did not require any satisfaction, since she had no sin to atone for. Other saints required but little; the rest of their satisfactions is superabundant. Now these superabundant satisfactions are the common possession of the Church, and form what is called the treasury of the Church" (361). "To the Vicar of Christ on earth, the Sovereign Pontiff, is committed by Christ the disbursing of the spiritual treasury; lesser authorities of the Church have limited power to grant indulgences" (Canon 912).

To gain an indulgence one must strictly perform the works which the church prescribes, such as fastings, pilgrimages, almsgiving, confession, hearing mass and the like. The council of Trent (Sess. XXV) ordained "that all evil gains for the obtaining of indulgences be wholly abolished" but, at the same time, asserted that the church has the *power* from God to grant indulgences and that the use of indulgences is most *salutary* for the Christian people. The New Law Code (Canon 730) declares it to be "no simony if something earthly be given on such an occasion though not *for* spiritual things." And "if at times almsgiving is prescribed as a condition of gaining an indulgence, the indulgence is in that case no more purchased for money than heaven is purchased by any other alms with a view to eternal salvation" (W. 362). The catechisms urge the faithful to value indulgences highly and endeavor to gain as many as possible for themselves and for the souls in purgatory; for indulgences though they do not secure heaven, yet they hasten the time of entering it. It should be noted that indulgences cannot be gained for *another living* person, but may be applied to the souls in purgatory (Canon 930).

Holy Mother Church, "through tender and compassionate care for her children," has provided ample opportunity of gaining indulgences. Indulgences may be *personal,* when granted to a certain class of persons only such as confraternities, pious associations, etc.; *local,* when attached to a certain place, e. g., a church; *real,* when attached to certain things or objects such as crosses, images, beads, medals and the like, and to be gained only by their owners. Incredibly richly endowed with indulgences is the rosary, a string

of beads used in counting prayers.[26] No less than four different kinds of indulgences are attached to rosaries: Dominican, Apostolic, Brigittine and Crosier. Concerning the latter Father Sullivan says: "The beads blessed by the Canons of the Holy Cross, or those properly authorized, carry an indulgence of 100 days for each Hail Mary. Meditation is not required for this indulgence" (146). Owners of rosaries with apostolic indulgences may obtain a partial indulgence each day, for carrying the rosary, without reciting prayers. By making the sign of the cross and saying the words: "In the name of the Father," etc., a person may gain an indulgence of fifty days, and if he uses holy water to make the sign, he may gain an indulgence of hundred days (S. 120 and 147).

(5) *Extreme Unction.*

Extreme Unction—so called because a Catholic who has been previously anointed in a sacrament or sacramental ceremony receives a *last anointing* in this sacrament—is said to have been "instituted by Christ our Lord, as truly and properly a sacrament of the New Law, insinuated indeed in Mark, but recommended and promulgated to the faithful by James the Apostle, and brother of the Lord" (Sess. Tr. XIV, ch. 1). The catechisms define it as a sacrament in which the sick person by the anointing with holy oil—known as *oleum infirmorum*—and prayer of the priest receives from God graces profitable to his soul and often also to his body. The *matter* of this sacrament is olive oil blessed by a bishop (ib.) In administering it the priest makes with the holy oil the sign of the cross on the eyes, the ears, the nostrils, the lips, the palms of the hands,[27] and the feet of the sick person while he says: "By this holy unction and his bountiful mercy may God pardon thee whatever thou hast sinned by sight, hearing," etc. These words are the *form* of the sacrament.

A priest alone can administer extreme unction. The council of Trent (ib. c. 4) maintained that "the elders of the church" (James 5:14) are "not the elders by age, or the foremost in dignity amongst the people, but either bishops, or priests by bishops rightly ordained by the imposition of the hands of the priesthood." But the Romish doctrine of extreme unction receives no justification from this passage nor from Mark 6:13. Oil was believed to have the effect of curing bodily sickness (see also Isa. 1:6; Luke 10:34); hence the anointing with oil (James 5:12 ff.) was done for the purpose of healing and not in preparing the sick for a

[26] "The Beads are usually fifty-nine in number—six large beads, representing Our Fathers, and fifty-three small, for Hail Marys. There are five *decades*, each consisting of an Our Father and ten Hail Marys, with another Our Father and three Haily Marys appended" (S 143).

[27] "When a priest receives Extreme Unction his hands are anointed not on the palms but on the back—because his palms have been previously consecrated with oil at his ordination" (S. 57).

blessed death. "We have here, not a sacramental or priestly function on the part of these elders, but the double duty of ministry of the word and of medicine (with prayer)" (A. T. Robertson, Studies in the Ep. of James, p. 256).

Every Catholic, who has come to the use of reason and is in *danger of death by sickness,* can receive this sacrament, "for it is of the sick that the apostle speaks, not by any probable or certain proximity of death from an external cause (e. g., execution)" (W. 365).

This sacrament can be received several times during life, but not more than once during the same illness (Sess. Tr. XIV, ch. 3). Sick persons should receive extreme unction, *if possible,* whilst they have the full use of their senses and after going to confession and receiving the Eucharist in the form of Viaticum. And yet, "even children of six and seven years, although they have not made their first confession" or "persons suddenly taken sick, though they be unconscious or unable to speak" may receive this sacrament (F. 85). If the sick person is unconscious and speechless the priest should proceed at once giving him conditional absolution and anointing him. "If afterwards he should become conscious he ought to confess; if not, if he should happen to die, Extreme Unction will wash away the stain of mortal sin, provided he had internal contrition or at least attrition" (Schulze, Manual, 249). If health is profitable for the sick person's salvation, this sacrament contributes to its restoration (R. 262; Sess. Tr. XIV, ch. 2).

(6) *Holy Orders.*

Holy Orders is a sacrament by which bishops, priests and other ministers of the church receive the power and the grace to perform the priestly functions in a valid and proper manner. The council of Trent (Sess. XXIII, ch. 2) declared that besides the priesthood there are other major and minor orders, by which as it were by steps, the candidate rises to the priesthood. They are in ascending gradation (1) *the four minor orders* of doorkeeper, lector, exorcist and acolyte; they are sometimes conferred all at one time, sometimes at two or more ordinations; (2) the *three major or higher orders* of subdeacons and deacons, together with those of priests and bishops. The four minor orders have no sacramental character; the major orders of bishops, priests and ministers are but one sacrament "as root, trunk and branches are but one tree" (W. 369).

The minor orders are given only to those who have previously received the *tonsure.* This is not an order, but merely a ceremony signifying that the person receiving it ceases to be a layman and is initiated in the clerical state. The tonsure is said to be a symbol of the crown of thorns worn during his passion by our Lord. "In our part of the world it has never become a custome to 'wear the tonsure'—that is, to keep a portion of the

head shaven; but in Catholic countries it is an obligation upon all clerics. Where it is worn, the tonsure consists of a smoothly shaven circular spot, about three inches in diameter, on the top of the head, towards the rear. In some orders of monks it is much larger—merely a fringe of hair being left around the head, like a wreath." (S. 59 f.).

The order of *subdeaconship* binds the recipient to recite daily the devotional exercises called the Divine Office, and to observe celibacy and perfect chastity. "A married man can receive Holy Orders only if his wife fully consents and herself makes a vow of chasity. A widower is considered as an unmarried man, and is eligible to the priesthood" (ib. 64).

The Cath. Church claims to have "weighty reasons" for enforcing the celibacy of the clergy. The state of virginity or celibacy is declared to be better and holier than that of marriage (Sess. Tr. XXIV, c. 10). "The offering of the holy sacrifice of the Mass demands the greatest purity in the priest, who is the representative of Christ; while His *ministrations* to the faithful are such that they can be properly discharged only by those whose hearts are free from earthly ties" (W. 369).

The Romanists quote Paul as regarding a single life as in itself better and holier. But the apostle recommends celibacy only (1) by reason of the present distress, 1 Cor. 7:26, and (2) in case the individual possesses the same gift for it, i. e., continence which the apostle had, v. 7. The Tridentine Fathers (ib. c. 9) simply asserted that God gives that gift to those who ask for it rightly and that he does not suffer us to be tempted above that which we are able.

On the one hand, it is claimed that celibacy of the priesthood dates from the apostolic times; on the other hand, it is admitted that the discipline of the church, on this point, has not always been precisely what it is at present; "but because it is discipline, therefore may it be changed, as, in the alteration of times and circumstances, it has seemed, or shall seem, good to our ecclesiastical rulers" (The Faith of Catholics, vol. III, 226).

The last step before attaining to the priesthood is the order of *deaconship*. The deacon is to assist the priest at mass; he is also permitted to baptize and to preach.

The order of priesthood imprints on the soul a character or mark which can never be effaced not even by apostasy or any other crime. Once a priest, forever a priest. "If any one saith . . . that a character is not imprinted by that ordination; or, that he who has once been a priest can again become a layman: let him be anathema" (Sess. XXIII, c. 4). "An apostate, suspended, or deposed priest, if he uses the matter and form prescribed, and has the intention of the Church, can *validly* consecrate. An apostate or excommunicated bishop, in like manner, can *validly* administer the sacrament of confirmation or of orders (W. 372).

The council of Trent declared that this sacrament was instituted by Christ at the last supper and that "to the apostles whom he then constituted priests of the New Testament (ib. ch. 1) and to their successors in the priesthood, was the power delivered of consecrating, offering, and administering his body and blood, as also of forgiving and of retaining sins." Accordingly the chief powers conferred upon the priesthood are (1) to offer the sacrifice of the mass, (2) to forgive sins, and (3) to administer the sacraments of baptism, penance, Eucharist and extreme unction, and to unite in matrimony. But *ordination alone* is not sufficient to exercise lawfully *all* the priestly powers; besides it the appointment by the legitimate ecclesiastical superior is also required *(potestas iurisdictionis)* (see p. 92).

The *form* of this sacrament are the words spoken by the bishop at the ordination. After having anointed the hands of the candidate and placed in his hands a chalice, containing wine and water, and a paten, holding an unconsecrated altar-bread, he says: "Receive the power to offer sacrifice to God and to celebrate masses, for both the living and the dead, in the name of the Father," etc. Then follows holy communion at which the priest receives only the host, but not the chalice. After communion the bishop places his hands on the head of the candidate and says: "Receive the Holy Ghost, whose sins," etc.

As to what constitutes the *matter* of the sacrament the statements of the theologians are very vascillating. It is chiefly found in the blessing, the laying on of hands and the anointing, as also the handing over of paten and chalice to the priest.

Only the bishops can ordain validly; for unto them alone has the power of the apostles been transmitted through the episcopal consecration. (D. 108).

It should be noted that the priesthood and not the *prophetic* function is the essential thing in the Catholic ministry. The council of Trent rejected in unmistakable terms the evangelical doctrine of the universal priesthood of believers (Sess. XXIII, ch. 4).

(7) *Matrimony.*

The same Catholic Church which manifestly regards marriage as a sort of necessary evil, which the more advanced in holiness must avoid, maintains that matrimony is a sacrament—a great sacrament according to Eph. 5:32,[28] through which great and special grace is received. Thus the Catholic Church holds that Christ raised matrimony to the dignity of a sacrament, and yet anathematizes any one who says "that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony" (Sess. Tr. XXIV, c. 10).

[28] The Vulgate renders μυστήριον *sacramentum* and this is applied not to the conjugal relation of the church with Christ but to the conjunction of the marriage state; see p. 49.

The council of Trent teaches (Sess. XXIV) that "matrimony, in the evangelical law, excels in grace, through Christ, the ancient marriages," for he has "merited for us by his passion the grace which might perfect that natural love, and confirm that indissoluble union and sanctify the married." Since the church alone dispenses the graces merited by Christ, we should expect the benediction of the priest to constitute this sacrament, but no; this sacrament consists in the *mutual consent* of the parties entering upon the marriage relation. Hence *husband and wife* are themselves *the ministers of the sacrament.* The priest only blesses their union and sanctifies it with the rites of the church. Matrimony, therefore, differs from all other sacraments in which (except a private baptism given by a layman) the minister of the sacrament is a clergyman.

The Tridentine council mentions *neither form nor matter of the* sacrament.

"Although husband and wife are the ministers of the sacrament, yet in order to safeguard morals in a matter of such importance, to assure the dignity of the contract and the general good of society, the Church has surrounded marriage with precautions and solemnities to which the faithful are bound in conscience to conform" (R. 258). The church requires the publication of banns, on three different Sundays or holy days; and, unless for special reasons, a marriage should not take place until at least three days after the last publication.

The council of Trent declared every marriage clandestine and invalid at which the Catholic parish priest of the man, or of the woman is not present except in places where this decree of the council has not been published. Pius X., in the *Ne Temere* decree (1908) modified the condition imposed by the council of Trent. According to the decree no marriage is valid unless performed by a parish priest in his own parish, or by a bishop in his own diocese, or by a delegate of either in the presense of at least two witnesses. In a place, however, where for a month there will be no priest available, or in danger of death, the couple may express their mutual consent in the presence of two witnesses, and they are thereby validly and lawfully married. Later the marriage must be recorded in the Register of Marriages in the parish where the marriage took place.

The church strongly recommends that the sacrament of marriage shall be received at mass and with giving of the *nuptial Blessing.*" Formerly a marriage Mass was not allowed during the "closed times." . . . The present Code of Church Law does not forbid a marriage at any time; it prohibits the Nuptial Blessing during Advent and on Christmas Day, and during Lent and on Easter Sunday" (S. 72).

A marriage validly contracted and confirmed by the conjugal act *can never be dissolved* except by death. Separation except by

mutual consent is forbidden. Even in case of adultery there can be no divorce as in such case the marriage bond is not broken, and neither party can marry again during the lifetime of the other (Sess. Tr. XXIV, c. 7). [Scripture, however, teaches that adultery destroys the marriage bond, Matt. 5:32; 19:9.] In such case a separation from "bed and board"—*a mensa et toro*—is often permitted (ib. c. 8), but if a person thus separated marries again, whilst the other party is still alive, he or she lives in adultery (ib. c. 7). The Cath. Church asserts that the civil government has no right and no power to annul a valid marriage or to grant a divorce from it.

The Church Law also fixed a certain number of impediments to the contract of marriage: (a) *Prohibitory impediments* which render a marriage *unlawful* but do not affect its *validity,* as for example, *mixed religion.* The marriage of a Catholic with a baptized non-Catholic "is *valid* if performed by proper authority, but it requires a dispensation,[29] which is given only when the non-Catholic party has signed a promise not to interfere with the religion of the Catholic, and to permit the children to be reared in the Catholic faith" (S. 76). "It is for a Catholic a sin, yes, a crime against the Church of Christ and the souls of her children, to consent to see them educated Protestants. Her promise was not right before God; and if she fulfills it she remains in the state of sin, until, repenting, she tries everything in her power to save the children from Protestantism." But "even if the children are educated Catholics, the Church dislikes the marriage. Therefore Pope Benedict XIV. has ordered that they shall not be contracted before the altar, but in the sacristy, as a sign that they are not entered into with the favor of the Church. From all this a Catholic is able to see that he ought never to make the acquaintance of a Protestant in order to marry her" (Stolz, Mixed Marriage, pp. 30 and 26). In the case of mixed marriage the banns are not to be proclaimed, unless, in the absence of scandal, the Ordinary of the place deems it advisable to admit such publication. All mention of the religion of the non-Catholic party is to be omitted (Canon 1026). (b) *Diriment impediments* render a marriage altogether *invalid,* e. g., a solemn vow of chastity and sacred order (Sess. Tr. XXIV, c. 9); consanguinity; affinity; spiritual relationship; physical impotency; clandestinity, etc. If in these cases a marriage union has been formed it is altogether null and void. If, for instance, a monk, or nun, or priest, or an impotent man, has contracted a marriage the church does not dissolve such a marriage but only declares that no marriage ever existed between these parties, on account of some diriment impediment which made the contract void.

Dispensations may be given by the church from a number of diriment impediments. The church may grant dispensations even

[29]By a dispensation is meant the removal of an impediment by the church.

in cases of those degrees of relationship that are forbidden in Scripture, and "if any one saith, that those degrees only of consanguinity and affinity which are set down in Leviticus can hinder matrimony from being contracted, and dissolve it when contracted; and that the Church can not dispense in some of those degrees, or establish that others may hinder and dissolve it: let him be anathema" (ib. c. 3).

§ 12. Sacramentals

Apart from the sacraments the church employs blessed objects (holy water, candles, ashes, oil, salt, etc.) and sacred rites and liturgical acts (e. g., exorcisms, blessings) by which grace is conferred; these are called *sacramentals*. *Sacraments* are instituted by Christ himself and produce their effect *ex opere operato*. *Sacramentals* are instituted by ecclesiastical authority and are rendered effective in virtue of the prayers of the church *(ex opere oprantis)*. The sacraments can be applied only to human beings; the sacramentals are applicable to man and nature, both animate and inanimate. By means of the sacramentals the church applies to creation the merits of Christ and thus frees the material things from the curse which has befallen them and makes them subservient again to man.

Of all the sacramentals, *holy water* is most frequently to be used. It is blessed by a priest with a prayer to beg God's blessing on those, who use it, and protection from the powers of darkness. There are four kinds of holy water, each blessed in a different manner: Baptismal water; water of consecrations; Easter water distributed to the people on the Eve of Easter; ordinary holy water used for the sprinkling of the people before Mass and for use at the door of the church. The faithful are urged "always to have holy water in their home and draw down upon them God's blessing and to drive away all contrary influences" (R. 245).

Salt is often mixed with holy water. As to the usefulness of this combination the Fathers of the second council of Baltimore enlighten us as follows: "If the ashes of an heifer sprinkled with blood sanctified the people [Num. 19:5 ff.; Hebr. 9:13] how much more does water sprinkled with salt and blessed with solemn prayers sanctify and cleanse the people. And if the sterility of water was removed by salt sprinkled by the prophet Elisha, [2 Kings 2:19 f.] how much more does salt blessed by solemn prayer remove sterility of human relations and sanctify and cleanse and purge and multiply other goods and avert the wiles of the devil and defend men from the cunning of spectres" (Conc. Baltim. II. n. 344).[30]

The candles which are used during the year are blessed on the Feast of the Purification of the Blessed Virgin, Feb. 2d, also called Candlemas Day, because on that day Mary is said to have

[30]The translation is ours.

made an offering just as today the faithful offer candles and because Simeon said of her son that he would be a "light" to the revelation of the Gentiles. The blessing "is done by means of two candles held in the form of a cross before a person's face so as to touch the chin. At the same time the short prayer of the Ritual must be pronounced by which God is asked to preserve the person blessed from all evil, especially from throat trouble" (Schulze, Manual, p. 301). Candles thus blessed must be of yellow or unbleached beeswax. If the proper kind is unobtainable in certain places the priest is to "procure a sufficient quantity from abroad," but he is "not to get them from a Protestant or Jewish dealer, but from a good Catholic firm that will warrant them to be genuine wax candles" (ib.).

The pure wax of the candle is said to represent Christ's spotless body; the wick enclosed in the wax symbolizes his soul; and the candle-flame typifies the divine nature united to the human in the divine person.

The ashes which are blessed on Ash Wednesday, are obtained by burning the palm branches blessed on the previous Palm Sunday. The ashes are to remind the faithful of their end and of the necessity of mortification and penance during Lent.

The Way of the Cross is a holy exercise which is performed by meditating before fourteen stations of the Cross successively on the passion of Christ. Those who perform this devotion will be entitled to the same indulgences that are gained by those who personally visit the holy places in Jerusalem. The number of these indulgences is unknown.

The Cath. Church, up to the present time has approved eighteen kinds of *scapulars*. A scapular should be worn constantly. It gives the wearer a share in certain spiritual benefits; laying it aside for a short time, an hour or a day, does not deprive him of these, but if it be not worn for a long time, he loses all benefits during that time. One of the "privileges" of the Scapular of Mount Carmel is the so-called Sabbatine Indulgence. "It is claimed that the Blessed Virgin assured Pope John XXII. that any wearer who shall have complied regularly with certain conditions will be released from purgatory on the first *Saturday* after his death" (S. 150).

Of the rest of the numerous blessed objects we mention particularly the *Aqnus Dei,* a small piece of wax, impressed with the figure of a lamb bearing a banner; it cannot be blessed by any other person than the pope. Upon those who wear it the Agnus Dei is said to bring "protection against the spirits of evil, against sickness, tempests, temptations and sudden death, and for women expecting motherhood" (S. 167).

Besides the blessing of various objects destined for divine worship the Roman Ritual contains many *blessings for things of ordinary use*. "The food which people eat, the houses in which

they live, the animals which they possess, the land which they cultivate, may be blessed. Even for the various modern inventions, such as railroads, telegraphs, electric light, the Church has set apart a special formular of benediction. The clergy ought to encourage the faithful to avail themselves well of the means of grace offered them; much spiritual and bodily evil may thus be averted or stopped. Avoid all sort of avarice and undue extortion; offer your service gratis, for such is the command of Christ: 'Freely have you received freely give' (Matt. 8)" (Schulze, Manual, p. 304).

Blessings and consecrations may often include *exorcism,* i. e., a prayer intended to free persons or things from the power of the Evil One. In case of actual "possession" the priest is to make use of the power confided to him. The Ritual furnishes not only a special formula but also a variety of rules for this purpose; but let him not "be hasty in this matter nor begin the ceremony before he has obtained permission from the Ordinary (ib. 299).

The Romanists emphatically maintain that the sacramentals are far from being superstitious practices; "on the contrary, they are a great and wonderful order of sacred rites, to which pious Catholics often should have recourse" (ib. 295). The council of Trent (Sess. XII, c. 7) condemns every one who says "that the ceremonies, vestments, and outward signs, which the Catholic Church makes use of in the celebration of masses are incentives to impiety rather than offices of piety." The catechisms advise the faithful as follows: Avoid treating irreverently objects blessed by the church; always show due veneration and devotion when using them, especially holy water; always consider it a great benefit to receive a bishop's or a priest's blessing; always have something blessed about you; a rosary, medal, scapular and the like. Have always in your homes blessed candles, palms and holy water. Use holy water frequently, especially when rising, leaving the house and retiring. It has a great power. Sprinkle water for the benefit of the poor souls in purgatory, etc. The Ritual advises to sprinkle with holy water the sick, the houses, the fields, the vineyards and other things.

We admit that some of the formulas used in blessing and consecrating certain objects point beyond the earthly symbol to something spiritual. But since all these formulas are to be uttered exactly in a prescribed fashion and in Latin they become mere magic formulas and the sacramentals themselves become actually superstitious practices and usages, magic means, used or worn as charms or preservatives against evils or mischief, and often inscribed with a spell or magic incantation or symbol. The Romish sacramentals are, just as the sacrifice of the mass a total perversion of the religion of Jesus Christ and a direct manifestation of Rome's paganism.

§ 13. Eschatology

There are said to be *four abodes* in the invisible world: *heaven, purgatorium, limbus patrum, limbus infantum,* and *infernus damnatorum.*

The *limbus patrum* or *Limbo* (see p. 75) is the place where the souls of the just were, who had died before Christ. It is said to have ceased to exisit when Christ "went and preached to the spirits in prison," 1 Pet. 3:10 (Bellarmine, de Christo, 4, 10; Cat. R. I, 6. 3).

The *limbus infantum* is the place where the souls of infants dying without baptism are. They are there in a state of natural happiness; they do not actually suffer, but are excluded from the beatific vision of God (Bellarmine, Purg. II, 1).

The *infernus damnatorum* or *hell* is the place of eternal torment into which are cast those who die in the state of mortal sin (W. 393). Their torment consists chiefly of three kinds of punishments (1) the banishment from God; (2) torture of burning by a strange but real fire; (3) the inward never-ceasing anguish and remorse.

Heaven is the abode in which pure souls behold God face to face in perfect endless happiness. They constitute what is called the church triumphant as distinguished from the faithful on earth, the church militant, and the souls in purgatory, the church suffering. These three societies form but one body in different states, the communion of saints.

Purgatory is a state of suffering after this life, in which those souls are for an allotted time, "who are not pure enough to be admitted immediately into Heaven, nor guilty enough to fall into hell" (R. 132) (Sess. Tr. VI, c. 30). They are those who leave "this world with the guilt of *venial sin* still on their souls, or, at least, without having fully atoned for the *temporal punishment* due to their sins" (W. 391). In this place of suffering these souls are purged by fire from all impurity and thus rendered fit to enter into heaven (Cat. R. I, 6. 3). As to the place, or manner of these sufferings, or nature of the fire nothing has been defined by the church. Most theologians following Thomas Aquinas and Bellarmine teach that the purgatorial agent, or means of purification, is material fire *(verus et proprius ignis).* Bellarmine (Purg, I, 2, c. 6, 7, 8) thinks of this fire as being in the interior of the earth just above the *infernus damnatorum* and of the same nature as the fire in hell, the volcanoes bearing testimony to its existence.

The Greek Church has never accepted this doctrine of a purifying fire (see p. 53).

The council of Trent (Sess. XXV) commands all bishops diligently to teach "the sound doctrine concerning purgatory, transmitted by the holy Fathers and sacred Councils," but bids

them exclude from popular addresses all "the more difficult and subtle questions which tend not to edification."

Though the souls in purgatory can no longer merit for themselves, yet they are said to be certain of seeing God when their term of penance is ended. Their salvation is assured, although delayed until "the last farthing is paid." The final doom of every one is fixed when death comes. "At death either heaven or hell is the final place to which all men are allotted, purgatory being only a passage to heaven" (J. F. 201).

Catholics believe that the souls detained in purgatory can probably pray for those who are still known to them on the earth, and these in turn can certainly help and relieve the souls in purgatory by offering for them masses, by prayers, good works and indulgences gained for them(Sess. Tr. XXV). This Catholic belief is based upon the words of the Creed, "I believe the communion of saints" (J. F. 202).

But what about those souls who enter purgatory just previous to the final judgment? Do they have time sufficient for purification? This difficulty is generally met with the suggestion that for pure spirits time no longer exists, that for them there are no more hours, nor days, nor months, nor years; and that all things are present together in the eternity of God. Wilmers (397 f.) holds that those who at the end of the world shall still require further purgation "shall by the intensity of their sufferings supply what will be wanting in duration."

Catholics claim that their belief in purgatory is not in opposition to the text of Scripture: Blessed are the dead who die in the Lord (Rev. 14:13), for this passage, they say, applies only to those, who, like the martyrs and saints, die *perfectly* in the Lord, that is "entirely free from every kind of sin, and from the stain, the guilt, and the debt of temporal punishment of every sin" (J. F. 200). But the Bible knows nothing of "suffering saints" in purgatory who, according to this exegesis, must have died "*imperfectly*" in the Lord.

Catholics further maintain that their belief in purgatory does not conflict with the declaration of the Scripture that the blood of Jesus Christ cleanseth us from all sin, 1 John 1:7, "for it is through the blood of Jesus and His copious redemption that those pains of purgatory have power to cleanse the souls therein detained" (J. F. 199). This explanation merely proves that Christ's satisfaction is not sufficient and must be supplemented by the pains in purgatory as atoning for the punishment of sins.

The council of Trent maintained (Sess. XXV) that the doctrine of purgatory is set forth in "the Sacred Writings and the ancient traditions of the Fathers." Modern Catholic theologians doubt whether the Scriptures "contain an explicit and direct reference to it" (see Addis and Arnold's Catholic Dictionary, p. 704). Yet many Catholics support this doctrine by reference to

the superstitious belief of the Jews in the efficacy of prayer for the dead (2 Maccab. 12:44 ff.). The chief texts of the canonical Scriptures which are said to confirm the belief in purgatory are: (1) Matt. 5:25, 26, "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." According to the context the Lord teaches that the implacable sinner who refuses reconciliation with his brother will find in God an equally implacable judge. God will exact payment to the last fraction of a penny, and the sinner cannot pay one penny; therefore he will *never* come out thence. If the person, who shall not get out from thence till he has paid the last farthing, denotes, as Catholics claim, a suffering saint in purgatory, they will have to admit that an unforgiving spirit does not exclude from heaven and that a man, who dies with a stubbornly implacable spirit, dies free from all mortal sin. (2) In 1 Cor. 3:11-15 ("if any man's work shall be burned he shall suffer loss but he himself shall be saved; yet so as by fire") the apostle does not speak of a physical purgatory; he has in mind, not a purgatorial, but a probationary fire. Paul speaks here of the sincere but mistaken Christian teacher's work which, as being worthless in itself, shall be destroyed while he himself will escape by a very close margin as through fire that consumes his work, just as a builder does through the flames which destroy the building on which he is engaged. According to the Romish notion of purgatory it is the sinner himself that is burning in the flames; his work is not destroyed; how can it be? It is to save the man from the burning flames. This is just the opposite of what the apostle says. Bengel has rightly said: "This passage does not only not support purgatorial fire but entirely extinguishes it."

"Protestants, with the exception of a small minority in the Anglican communion, unanimously reject the doctrine of purgatory, and affirm that the 'souls of believers are at their death made perfect in holiness and do immediately pass into glory.' Rejection of an intermediate state after death follows the Protestant idea of justification by faith as logically as the doctrine of purgatory results from the Catholic idea of justification by works" (Encycl. Brit., 11th ed., vol. 22, p. 660).

§ 14. Other Catholic Bodies

Literature:

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Old Catholics.—The Old Catholic movement originated in opposition to the dogma of papal infallibility as adopted by the Vatican Council in 1870. Many of those who resisted the Vatican decree as inopportune, unhistorical and uncanonical sacrificed conviction and conscience later on and formulated their loyal adhesion

to the promulgated dogma. Those who refused to accept the decree retired or were driven from the Church of Rome. In Germany the excommunicated priests, faithful to their leader Johann Joseph Ignaz von Döllinger, formed a separate ecclesiastical organization on the episcopal model, the *Old Catholic Church.* At a congress at Munich, Sept. 22-24, 1871, with Prof. J. F. Schulte of Bonn presiding, a program of the movement was adopted. The Jansenist bishops of Holland threw in their lot with the Old Catholics and transferred to them their Latin episcopal succession by consecrating Joseph Hubert Reinkens, professor of Theology at Breslau, who had been chosen first bishop of the Old Catholic Church.

The doctrinal position of the Old Catholics was at first that of Tridentine Romanism. Soon, however, they attempted to get into close relations with the Evangelical, the Anglican and the Greek churches. To this end a union conference was held at Bonn, 1874, which recognized besides the Scriptures and the doctrine of the church based upon it, the binding authority of the ancient undivided church. The doctrinal consensus of the Old Catholics, Oriental, and Anglo-Catholics was formulated in the Fourteen Theses of the O. C. Union Conference at Bonn, 1874, and The O. C. Agreement on the Filioque Controversy, 1875. The O. C. Church has two official catechisms, adopted by the O. C. Conference at Bonn, 1874, and a manual of instruction: Leitfaden für den kath. Religionsunterricht in höheren Schulen, published by the O. C. Conference at Bonn, 1877.

The Old Catholics reject besides the dogma of papal infallibility also that of the immaculate conception. They did away with the abuses arising from penance and removed the compulsory celibacy of the priesthood. They encourage Bible reading and use the vernacular in their worship. But they retain all the other distinctive doctrines of the Romish Church. The Old Catholic movement, therefore, does not represent "an approach to Evangelical faith, but genuine Catholicism, which, however, has rid itself of the disfigurements and disguises of modern Ultramontanism and Jesuitism" (Graul, Dist. Doctr. 121).

The movement spread particularly in Germany, Switzerland, Holland and Austria. There are members of the body also in France, Spain, Portugal and Mexico. The O. C. Church is represented in America in three organizations: (1) The Old Roman Catholic Church with about 4,700 members; (2) The American Catholic Church numbering 1,150; (3) The Catholic Church of North America with about 9,000 members—the latter being ecclesiastically connected with the Jansenist churches of Belgium. The Polish National Catholic Church of America numbering about 28,000, and the Lithuanian National Catholic Church having 7,343 members are not ecclesiastically connected with the O. C. churches of Europe but harmonize in general with the doctrines held by the Old Catholics.

The Reformed Catholic Church. Under the leadership of Rev. J. A. O'Conner, several priests of the Roman Catholic Church, who had severed their relation with that communion, established the Reformed Catholic Church and in 1879 began evangelistic work on a Protestant basis chiefly among Roman Catholics in New York, and later on, in Massachusetts, Pennsylvania and Illinois. They adopted a Platform of Faith and Discipline drawn up by Bishop J. V. McNamara, 1881. They accept the Protestant doctrine as held by the evangelical churches emphasizing especially that the believer finds salvation by faith in God through Christ and needs no mediation through the church. (No late reports of this church.)

The Liberal Catholic Church. This church came into the religious world in recent years as the result of a re-organization in 1915-16 of the Old Catholic movement in Great Britain upon a more liberal basis. It derived the apostolic succession from the Jansenist Church of Holland. It is *Catholic,* but not *Roman* Catholic. It differs from all other Catholic and Protestant churches in that it "combines the ancient sacramental worship with the widest measure of intellectual liberty and respect for the individual conscience." The tenets held by this church are set forth in the Teaching and Worship of the Liberal Catholic Church, Los Angeles, 1925, and in the Statement of Principles and Summary of Doctrine, Los Angeles, 1926.

This church permits to its lay members entire freedom in the interpretation of Creeds, Scriptures and Tradition, and of its Liturgy and Summary of Doctrine. It asks only that difference of interpretation shall be courteously expressed."[30] The following Act of Faith from the Liturgy of the Lib. Cath. Church states briefly but comprehensively the creed of that church: "We believe that God is Love, and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when best we serve our brother man. So shall his blessing rest on us, and peace for ever more. Amen."

Catholics and High-Churchmen claim that the apostolic succession is a means of safeguarding and preserving the apostolic faith in its integrity. In the Lib. Cath. Church the apostolic succession has completely failed to fulfill this mission. The Lib. Cath. Church claims to be, not a new sect, but a constituent part of the One Holy Catholic and Apostolic Church; at the same time it claims to combine catholic and protestant elements: "Briefly, it proposes to give to the world the best elements of the Catholic side

[30]The Rt. Rev. Irving S. Cooper, Regionary Bishop for the U. S., in a letter dated Sept. 14, 1927; gave the author the following information: "Our *clergy* only are supposed to be in general agreement with the Summary of Doctrine. Our bond of union is not a creed or catechism but a common worship."

of Christianity, with the best of Protestantism. On the Catholic side are the seven Sacraments; but they have been hedged about with all kinds of man-made dogmatic restrictions such as creeds, rigid beliefs, the confessional, penances, indulgences. On the Protestant side we have had an attempt at religious freedom in the Reformation, but the reformers discarded the Sacraments, lost the Apostolic Succession, and soon lost much of the mental emancipation they had gained. The result is that today in Protestantism we have another tendency towards rigid dogmatism, based upon an infallible Bible as a substitute for an infallible pope" (Quoted from a pamphlet: What is the Liberal Cath. Church). This statement needs no comment; it shows that the designation *Liberal* Catholic Church is not a misnomer.

The Lib. Cath. Church has churches established "in charge of validly ordained priests in practically all civilized parts of the world." There are churches or missions established in many of the great cities of the United States. *The Liberal Catholic,* publ. monthly at Los Angeles, is the official organ of the church in this country.

CHAPTER FOUR

THE LUTHERAN CHURCH

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§ 1. GENERAL CHARACTERISTICS

The great division of Western Christianity began with the Lutheran Reformation in the sixteenth century. Luther's work was reformation, not revolution or rebellion as the Romanists and also Anglo-Catholics are wont to designate it.[1] Luther was a reformer, not a revolutionist; not a destroyer, but a restorer of the old paths. Luther's disposition was fundamentally conservative; he was far more conservative than the rest of the Protestant Reformers.

[1]Leo XIII., in his Encyclical of Aug. 1, 1897, denounces the Reformation as the "Lutheran rebellion whose evil virus goes wandering about in almost all the nations." L. Pullen, a High-Churchman, in his Religion since the Ref., p. 22, speaks of "the rebellion of Luther and Calvin."

The Lutheran movement may rightly be styled "the conservative branch of the Reformation."

Luther and the Reformers did not intend to found a new church or to introduce and establish new doctrines. The Reformation did not arise from any merely intellectual criticism of the traditional dogma of the church, but from deep religious experience. The fundamental question with the Reformers was: "How shall a sinner be justified before God?" or as Luther put it: "How do I find a gracious God?" They answered: "By faith in the all-sufficient merits of Christ as exhibited in the Holy Scriptures"; and herein the Reformers were in full accord with the church universal of the early centuries. But taking their stand, always and everywhere, upon the Scriptures they soon found themselves obliged to protest against the abuses in doctrine and ceremonies which the pope's church held and practiced in open opposition to the Word of God. And when the pope, instead of heeding the protest against the corruption and the demand for a reformation, excommunicated the Reformers they were compelled to organize new churches and set forth their confession of faith.

The name Lutheran was first, in derision, given to the new movement, by its greatest foe, Johann Eck, and solemnly inflicted upon it in the bull of excommunication published by Leo X., Jan. 3, 1521, and then adopted as a badge of honor by the followers of Luther, though Luther himself protested against a sectarian use of his name. The official designation of the Lutherans in the German empire was "those in fellowship with the Evangelical Confession of Augsburg."

The Evangelical Lutheran Church as *distinct from Romanism* maintains the exclusive authority and absolute sufficiency of the canonical Scriptures in matters of faith. This is called the *formal principle* of Lutheranism. The *material principle* of Lutheranism, the cardinal doctrine, from which all other doctrines radiate, is justification by the free grace of God *(gratis)* through a living faith *(per fidem)* in Christ, as the only and sufficient Savior *(propter Christum)*. Christ is the only mediator between God and man. Through him all true believers have free access to God (universal priesthood of all believers). They constitute the true church. The church has the means of grace, word and sacraments. The sacraments of baptism and the Lord's Supper are not mere signs of memorials, but means of grace and actually contain and offer the grace of God by virtue of the word and will of Christ. In the Lord's Supper there are present with the elements and are received sacramentally and supernaturally the body and blood of Christ. Christ is really present in the Holy Supper, not by transubstantiation or the change into another substance, nor by consubstantiation or confusing and commingling the elements with the heavenly gift,

but by sacramental union. As we receive visibly bread and wine so do we receive invisibly but truly the body and blood of Christ. The Romish *opus operatum* is rejected. Baptism—the mode is secondary—is the only ordinance whereby persons become members of the church, with spiritual potency; but full membership involves catechetical confirmation. The saving effect of the sacraments is conditioned upon the faith of him who receives them.

The Lutheran creed *differs from the Calvinistic* chiefly in four points, maintaining (1) universal vocation of all men to salvation and predestination of the elect to everlasting life; (2) communication of attributes of Christ's divine nature to the human nature; (3) baptismal regeneration and the ordinary necessity of baptism for salvation; (4) the real presence of Christ's body and blood "in, with, and under" the bread and wine in the Holy Supper.

Over *against the Romish claim of the pope's dominion* over both the *church and the state,* and the *Calvinistic theory* that the *civil government is under obligation to exercise Christian discipline* the Lutheran Church stands for the *separation of church and state.*

A conservative and historical spirit prevails in all Lutheran reforms in contradistinction to the more progressive and radical spirit which characterizes the reforms of Calvin. Nor does the Lutheran Church, like the Reformed, assume that there is any form of church government ordained by divine commission and therefore holds that the church is free, under the guidance of the Holy Spirit, to determine its polity according to the circumstances and requirements of time and place.

At the beginning of the Reformation, when the new Christian community needed an outward organization, the Lutheran Reformers did not recognize the necessity for an ecclesiastical organization distinct from that of the state. Luther was not a great organizer such as Calvin was. The simplest arrangement was to entrust the care of the church to the bishops, as seen especially in Sweden where the whole country passed over to the Lutheran communion, or to the existing secular authorities as was the case in Germany. The Reformers believed it to be the duty of the secular authorities to protect religion and the church. The princes and magistrates were therefore at once recognized as the official representatives of the new church. It was not for them to interpret the Bible or to formulate faith; this was the task of the theologians. Later, however, at the beginning of the eighteenth century, not only the outward administration of the church but even the determination of questions affecting doctrine was intrusted into the hands of the ruler. This form of church government often led to a practical denial or violation of the Lutheran principle of the separation of church and state. In 1817, the tercentenary of the Reformation, the decree of Frederick William III. of Prussia announced that hence-

forth Lutherans and Reformed were to unite in one "Evangelical Church." Other German states soon followed the example of Prussia. However, more or less in opposition to the introduction of the Prussian Union or to the subordination of the church to the state there originated a number of Lutheran free churches, independent of the aid of the state, in Prussia, Hesse, Hannover and Saxony—the latter being connected with the Missouri Synod of America. In Denmark and Sweden the Lutheran Church is under governmental patronage of the state. After the revolution in 1918 the Lutheran Church in Germany ceased to be under the territorial sovereignty of the state. According to Lutheran principles the congregation is the unit of church organization, "the source of all authority exercised by the church and the final court of appeal." In the synodical system, as we have it in this country, a measure of judicial and executive authority is conferred upon the synods by the congregations. General organizations such as the United Lutheran Church of America, which are formed by a union of a number of synods, have chiefly advisory powers.

The total number of Lutherans in all lands is given by Dr. Walther (Symbolik, p. 291) as 60 to 62 million. Some statisticians give the total number of Lutherans as over 80 million, including those of the Protestant Union in Germany and even the churchless. There are twenty-one Lutheran bodies in the United States, with a total membership of over two and a half million.

LUTHERAN BODIES OF AMERICA

Name	Ordained Ministers U. S. & Canada	Organized Congregations	Confirmed Membership
1. United Lutheran Church.....	3,681	4,079	1,261,885
2. American Lutheran Church...	1,688	1,953	417,152
3. Norwegian Lutheran Church..	1,476	2,582	430,904
4. Augustana Synod	928	1,169	282,018
5. Lutheran Free Church.....	217	360	36,732
6. United Danish Church.....	184	192	26,741
American Lutheran Conference (2-6)	**4,493**	**6,256**	**1,193,547**
7. Danish Church	75	83	14,049
8. Suomi Synod	67	174	22,724
National Lutheran Council Group (1-8)	**8,316**	**10,592**	**2,492,205**
9. Missouri Synod	4,263	4,280	976,073
10. Joint Synod of Wisconsin.....	742	836	191,008
11. Slovak Synod	49*	64*	15,970*
12. Norwegian Synod	42	64	6,412
13. Negro Missions of Synodical Conference	64	78	6,404
Synodical Conference (9-13)	**5,160**	**5,322**	**1,195,867**
14. Finnish Apostolic Church.....	24*	65*	11,277*
15. Finnish National Church.....	19*	73*	5,032*
16. Church of the Lutheran Brethren	53	33	1,906
17. Eielsen Synod	4	14	1,125
18. Independent Congregations ..	17*	20*	5,690*
Total, United States and Canada	13,593	16,119	3,713,102
In other countries (not foreign missions)	127	322	31,152
In foreign missions	272	3,038	163,564
Total, Lutheran Church Bodies of America	13,992	19,479	3,907,818

*1942 figures

§ 2. The Lutheran Confessions

The collective symbolical documents of the Lutheran Church are called the Book of Concord, published in German and Latin June 25, 1580. It contains the nine confessional documents of the Lutheran Church, (a) the three general Creeds, viz., the Apostles' Creed, Nicene Creed, and Athanasian Creed; (b) the distinctive Lutheran Confessions, viz., the Augsburg Confession (1530), the Apology of the Augsburg Confession (1531), the Smalcald Articles (1537), the Small Catechism (1529), the Large Catechism (1529), and the Formula of Concord (1577 and publ. 1580). In chronological order the two Catechisms would have preceded the Augsburg Confession following directly after the three general Creeds, but in the Book of Concord they follow the Smalcald Articles because of their later symbolical authority.

The Lutheran Confessions are *not of equal authority.* Only the three ecumenical Creeds and the Augsburg Confession are recognized by all Lutherans alike. The Small Catechism is univer-

sally used in catechetical instruction. The Formula of Concord brings out the distinctions between Lutheranism and other types of Protestantism, but it is not accepted by all Lutheran bodies as a binding authority. The Missouri, Buffalo, Ohio, and Iowa Lutherans require their ministers to subscribe the whole Book of Concord "as the pure and genuine exposition and interpretation of the divine word."

Dr. R. Seeberg (Lehrbuch der Dogmengeschichte, 1920, vol. 4, p. 944) makes the amazing statement that in Germany the Lutheran Confessions are losing more and more their significance for the practical life of the church. The laity does not know them at all, and the great majority of the theologians know them but very superficially. Seeberg thinks that this unpopularity of the Confessions is to be attributed not only to religious indifferentism but also to their scientific theological form and sees the remedy in a new confession adapted to the needs of the present-day-church—a confession presenting the sum total of Christian doctrine and practice as conceived by the Reformers, in brief, concise formulas which common men can read and understand. Of course, if the spiritual leaders have made hardly more than a very superficial acquaintance with the confessional documents of their church, how are the church members to become acquainted with the teachings of the church's confessions? The remedy, it seems to us, is not to substitute for the old confessions a so-called modern up-to-date creed but to read and study and thoroughly acquaint ourserves with these priceless possessions of our church. Luther's Catechisms and the Augsburg Confession, to say the least, are couched in a language which also our laymen can read and understand.

Discussing the Lutheran Confessions in chronological order we shall begin with Luther's Catechisms.

(1) *The Catechisms.*

Luther published both Catechisms, the larger and the smaller one, in 1529, in the German language. During his visitations of the churches in Saxony, 1527-29, Luther found that pastors and people were sunk in deplorable religious ignorance, superstition and immorality. This general decay of Christian knowledge and Christian training urged Luther to do something for the instruction of the common people. "The deplorable miserable condition which I discovered lately when I, too, was a visitor, has forced and urged me to prepare this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Good God! what manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach" (Preface to the Small Cat.)

It was formerly believed that the Large Catechism was first published and then the Small one. The fact is that while Luther was working in 1529 on his Large Catechism, for which his

catechetical sermons of 1528 formed the basis, the idea of issuing a smaller book, an abridgement of the larger, occurred to him, and he published it before the Large Catechism as his Enchiridion. It appeared in two series in the form of tables intended to be hung upon the wall for the instruction of the children by their parents. The first table, published in the middle of January, included the text and brief explanations of the Ten Commandments,[2] the Creed and the Lord's Prayer. The second table, which appeared two months later, treated of the sacraments of baptism and of the Lord's Supper. In the same year, 1529, the two tables were published in book form. The Large Catechism appeared in April, 1529.

Both Catechisms were to serve all, pastors and parents, people and children. But while the Small Catechism was to be given into the hands of the children, the Large Catechism was to serve preachers, teachers, and parents in the instruction of the people and the children.

The Small Catechism soon became more famous than the Large one. It was used in public schools, churches and families. It has been translated into more languages and circulated in larger numbers than any other book in the world, except the Bible. The first Latin translation from the German original was made by Sauermann, Sept., 1529. A Greek translation by Johann Mylius was published in 1558; and in 1572 J. Clajus published his German-Latin-Greek-Hebrew polyglot. The Small Catechism became a sort of "Lay Bible" not only for the German people but for Christian people everywhere. "Scotland's first Catechism was a translation of Luther's; archbishop Cranmer gave it to the English; Norway, Denmark, Sweden, and others took it to heart. "From Greenland's icy mountains" the Eskimos prayed it through the labors of Hans Egede, "from India's coral strand" the Hindus prayed it through the labors of Ziegenbalg, and it was the first book translated into the language of the North American Indian by the Swede Campanius" (W. Dallmann, Martin Luther, p. 191).

Of the many excellencies of Luther's Catechism we mention only three: (1) It is free from all polemics; (2) it embodies the simple Christian faith and does not attempt to give a complete system of doctrine; (3) it avoids all scholastic language of the theologians and expresses the Biblical truths in the plainest language for the common people.

Luther's Catechism soon attained the importance of a standard of doctrine. The Lower Saxon gathering of Lüneburg in 1561 named as the Lutheran standards of doctrine, besides the Augsburg

[2]Lutherans and Roman Catholics follow the lead of Augustine and see in Ex. 20:3-6 one commandment and in v. 17 two commandments; the Greek and Reformed Churches (see p. 32), following Josephus and Philo, make v. 3 the first, vv. 4-6 the second, and v. 17 the tenth commandment. Thus, e. g., the fifth commandment in the Luth. Cat. reads: "Thou shalt not kill"; the fifth commandment in the Heidelberg Cat. reads: "Thou shalt not commit adultery." The Jews count v. 2 as the first (which in reality is not a commandment but a statement), vv. 3-6 as the second, and v. 17 as the tenth commandment.

Confession, Apology and Smalcald Articles, the Catechism and "other writings of Luther."

The Large Catechism, as printed in the Book of Concord, contains the text and the full explanation of the Commandments, the Creed, the Lord's Prayer, the words of institution of baptism and the Lord's Supper. It is the authoritative exposition of the Small Catechism.

The later editions of the Small Catechism, since 1564, inserted between baptism and the Lord's Supper an article on Confession or "the Power of the Keys." In the Book of Concord and in some editions of the Catechism this insertion is numbered as Part V and the section on the Sacrament of the Altar as Part VI. The author of the form of this article is unknown, but it reproduces the thoughts and, in part the words, of Luther, who in his third edition of the Catechism, 1531, included an article on confession as introductory to the fifth part, the Lord's Supper.

The Small Catechism as given in the Book of Concord has also two appendices: (1) How the Head of the Family should teach his household to bless themselves in the morning and in the evening. (2) Table of Duties for the members of a Christian household. These two appendices are found already in the edition of the Catechism of 1531.

(2) *The Augsburg Confession.*

(a) *Origin and History.* Three days before he was crowned by pope Clement VII. at Bologna Emperor Charles V., on January 21, 1530, proclaimed a diet to convene at Augsburg on the 8th of April, for the purpose of deliberating upon the war with the Turks and upon matters of religion. John the Constant, Elector of Saxony, as soon as he had received the writ, directed Luther, Melanchthon, Bugenhagen and Jonas to meet at Torgau in order to prepare a summary of the Protestant faith to be presented to the diet if called for. This summary, prepared by these theologians was called the *Torgau Articles.* On the basis of these and the so-called Schwabach Articles and Marburg Articles of 1529, in the preparation of which Luther had taken a leading part, Melanchthon, on his journey to Augsburg, prepared an "Apology" (as the Augsburg Confession at first was called). This document was revised into the Augsburg Confession. It met with the full approval of Luther who had been left at Coburg because he was still under sentence of excommunication and proscription. On June 23, the final form of the text was adopted at Augsburg in a representative conference of evangelical theologians and princes. It was signed by *eight* (according to the best manuscript copies of the original of the Confession) German princes and deputies of two free cities. On June 24, the Lutherans were ready to present their Confession to the diet. But when they asked that it be read in public their petition was refused. Next day, June 25, in order to exclude the people, the diet met in the small chapel of the Episcopal Palace where the

Augsburg Confession was read against the wish of the Emperor in the German language. The reading being over, a German and a Latin copy of the document were handed to the Emperor who gave the German copy to the Elector of Mayance, and took the Latin copy along. No trace of either has been found. For the standard text of the Confession we depend entirely upon Melanchthon's *editio princeps* of the Augsburg Confession issued by him in Latin and German, in 1531. He subsequently issued several other editions continually working to improve the text of his *editio princeps* until in a new edition of 1540 he modified the statement concerning faith and works to conciliate the Catholics, and article X, concerning the Lord's Supper, to accommodate the Calvinists. In art. X he changed the words "that the body and blood of Christ are truly present" into "that with the bread and wine the body and blood are truly offered to those that participate in the Lord's Supper," also omitting the clause "and they reject those that teach otherwise." This *altered edition of 1540* is called the *Variata* or Altered Augsburg Confession as distinguished from the *Invariata* or Unaltered of 1530 or 1531.

The change attracted little attention and was felt to be an improved modification and correct interpretation of the Invariata till after the death of Melanchthon, when dogmatic controversies widened the chasm between the orthodox Lutherans and the Philippists, it gave offence to the former, who insisted upon strict adherence to the Invariata, while the latter adhered to the Variata as their party-symbol. The Book of Concord (1580) gives the text of the Invariata as the proper historical Confession of Augsburg, and since then down to the present day the Invariata, and not the Variata, has been the confessional basis of the Lutheran Church.

(b) *Contents.* The aim of the Reformers in the Augsburg Confession was not to form a new church, or introduce and establish a new dogma, but (1) to prove that their doctrine being based upon the Word of God stands in perfect harmony with the church universal in the early centuries, and (2) to discard abuses in doctrine and ceremonies which were introduced in open opposition to the Word of God.

The Augsburg Confession consists of two parts. The first part, positive and dogmatic, is based upon the Schwabach and Marburg Articles and treats of the chief articles of faith: art. I, of God; II, of original sin; III, of the Son of God; IV, of justification; V, of the ministry; VI, of the new obedience; VII, of the church; VIII, what the church is; IX, of baptism; X, of the Lord's Supper; XI, of confession; XII, of repentance; XIII, of the use of the sacraments; XIV, of ecclesiastical order; XV, of ecclesiastical usages; XVI, of civil affairs; XVII, of Christ's return to judgment; XVIII, of free will; XIX, of the cause of sin; XX, of good works; XXI, of the worship of saints. The second part, negative and polemic, is based upon the Torgau Articles and reviews the abuses which

have been corrected: art. XXII, of both kinds in the sacrament; XXIII, of the marriage of priests; XXIV, of the mass; XXV, of confession; XXVI, of the distinction of meats; XXVII, of monastic vows; XXVIII, of ecclesiastical power.

Though the Augsburg Confession does not present an outline of a dogmatic system it is, neverthless, construed on a *definite plan. The centre* of all doctrines lies in the fourth article, to wit, the doctrine of justification by faith alone—the *articulus stantis et cadentis ecclesiae.* The first three articles contain the theological (I, of God), the anthropological (II, original sin), the Christological and soteriological (III, of the Son of God) *presuppositions* of justification by faith. All the other articles, not only those pertaining to doctrine but also those relating to abuses, depend upon the chief and fundamental article of justification by faith and receive their light from it.

(c) *English Translations.* The Augsburg Confession was first translated into English by Richard Taverner, The Confessyon of the Fayth of the Germanes, 1536. The first American translation of the Confession is found in the Christian Book of Concord, or Symbolical Books of the Ev. Luth. Church, translated by Ambrose and Socrates Henkel, Newmarket, Virginia, 1851; 2d ed. revised, 1854. Of the modern translations we mention as the most important that of C. P. Krauth in H. E. Jacob's Book of Concord, I, 69 ff. and in Schaff, Creeds III, 3 ff.; and F. Bente and W. H. T. Dau in the Concordia Triglotta, publ. in 1921 by the Missouri Synod; also in the Book of Concord, a reprint of the English text of the Concordia Triglotta.

(3) *The Apology* of the Augsburg Confession.

(a) *Confutatio.* A few days after the presentation of the Augsburg Confession the Emperor and the diet ordered a refutation of the Confession to be prepared and in like manner delivered before the assembly of the princes. It was drawn up by a commission of twenty scholars, among whom were Eck, Faber, Cochlaeus, Wimpina. With such champions on the papal side reconciliation or even compromise was made hopeless. Five times they produced a refutation; five times the Emperor rejected it. A sixth revision, however, was accepted and,—as *Responsio Augustanae Confessionis,* or, as the Protestants afterwards called it, *"Confutatio Pontifica"*—read Aug. 3, in the same hall in which the Confession had been submitted.

The Confutation rejects, in regard to the first part of the Augsburg Confession, particularly the Lutheran doctrine of the church, of faith and good works, the exclusion of satisfaction from repentance and the invocation of the saints. The second part concerning the abuses is entirely rejected excepting certain minor abuses.

No copy of the document was given to the Evangelicals. Its publication was prohibited. The first Latin edition of the Confutatio appeared in 1573, the first German edition, in 1808.

Immediately before the reading of the document the Emperor had declared that the Confutation contained his faith and his verdict on the Confession of the Evangelicals. In the epilog he demanded blind submission and closed his demand with a threat.

(b) *Apology.* The Lutherans requested Melanchthon and others to prepare at once an "Apology of the Confession," i. e., a refutation of the charges of the Confutation. The first draft of it was presented at the close of the diet, Sept. 22, but the Emperor refused to accept it. Melanchthon left Augsburg and began, while on his journey, to elaborate still further the Apology upon the basis of his former draft and completed it at Wittenberg. It was published in 1531 under the title *Apologia Confessionis Augustanae.* A free German translation by Justus Jonas appeared in October of the same year. In 1532, at a convent in Schweinfurt, the Apology was officially accepted by the Evangelical Estates as an "apology and exposition of the Confession" along with the Confession, and formally signed by them at Smalcald, 1537, and thereby solemnly declared a Confession of the Lutheran Church.

The Apology is, on the one hand, a refutation of the Confession; this explains its strongly polemical character. Since there was no longer any reason for Melanchthon to hope for a reconciliation with Rome we can well understand that he now "has entirely laid aside the mildness which he formerly exercised toward the opponents." On the other hand, it is an interpretation and elaboration of the Augsburg Confession; this explains its theological and doctrinal character. The great fundamental truths as set forth in the Augsburg Confession are here re-stated in admirable erudition and theological thoroughness and precision. It is, however wrong to conclude from this with Kolde and others that on account of its theological expositions the Apology is rather a doctrinal work than a confession. The theological expositions are not mere abstract formulas or cold intellectual reflections but warm living testimonies of the believing heart (see Conc. Trigl. 44, Purpose, Arrangement and Character of Apology).

(4) *The Smalcald Articles.*

(a) *History.* The Smalcald Articles were composed by Luther at Wittenberg and adopted by Lutheran theologians assembled at Smalcald in 1537, with a view to their presentation to a general council to be opened under the auspices of pope Paul III., May 23, 1537, at Mantua. They were, however, never used for this purpose, for the League of Smalcald resolved not to send any delegates to the council; nor did the council convene until 1545,

at Trent. Luther's articles were thoroughly examined by the great Lutheran theologians. They were not adopted officially by the Smalcald League as such but subscribed privately by almost all of the Lutheran theologians and preachers in attendance at Smalcald or Schmalkalden in Thuringia, while others affixed their signatures later. From the place where they were signed they came to be called the Smalcald Articles.

(b) *Contents.* The Smalcald articles consist of three parts. After Luther's preface, part I treats briefly of the undisputed majesty of God. Part II discusses the office and work of Christ, or our redemption. It gives the strongest expression to the doctrine of justification by faith alone. The mass, purgatory, offices of saints, pilgrimages and indulgences are denounced and the pope attacked as Antichrist. Part III includes "articles concerning which we may treat with learned and reasonable men, or among ourselves," of sin, law, repentance, sacraments, power of the keys, confession, excommunication, ordination and the call, marriage of the priests, church, how to become justified before God, good works, monastic vows and human traditions.

(c) *Melanchthon's Tract.* To these articles is added the Tract on the Power and Primacy of the Pope, written by Melanchthon. At Smalcald the princes had instructed the theologians (1) to review again the Augsburg Confession and Apology, and (2) to denounce more positively the papacy. While for want of books the first instruction could not be carried out at Smalcald, the second was executed by Melanchthon, during the severe illness of Luther, in his *Tractatus de potestate et primatu papae.* In the first part of the Tract Melanchthon attacks the pope's assumption that by divine right he has supreme authority over church and state, and, following Luther, denounces the pope, who enforces godless doctrine and false worship, as the Antichrist. In the second part he sets forth the true view of the power and jurisdiction of the bishops.

The Tract was adopted by the princes at Smalcald and signed, Febr. 23, by the attendant theologians. In the Book of Concord the Tract follows Luther's articles with the caption "Of the Power and Primacy of the Pope, Treatise Compiled by the Theologians Assembled at Smalcald, 1537." The fact that Melanchthon wrote the Tract can be harmonized with this superscription if we remember that not Melanchthon but the "scholars" were instructed at Smalcald to prepare a treatise with regard to the papacy and that the Tract written by Melanchthon was prescribed in their name.

(5) *The Formula of Concord.*

(a) *History.* After Luther's death (1546) various and violent controversies broke out in the newly established Lutheran Church. Melanchthon's departure from Luther's doctrine concerning free will and the Lord's Supper gave rise to dissensions which began

to divide the theologians of the Augsburg Confession into two opposite parties. Both of them fell into extremes and exaggerations.

The rigid Lutheran party, the so-called *Gnesio-Lutherans* were led by strict adherents of Luther such as Amsdorf and Flacius; their headquarters were Magdeburg and the University of Jena. The adherents of Melanchthon, hence called *Melanchthonians* or *Philippists,* also nicknamed *Synergists* and *Crypto-Calvinists* had their stronghold in the Universities of Wittenberg and Leipzig. Prominent among them were Bugenhagen, Major, Strigel, Pfeffinger. Mediating between these two opposite extremes there stood a *centre party* embracing loyal Lutherans such as Brenz, Andreae, Chemnitz and others, who rejected all extreme positions of either ultra-Lutheranism or Melanchthonianism and played an important part in the great work of unification.

Some progress toward unification was made by the introduction of so-called *corpora doctrinae* in different parts of the country. These bodies of doctrine usually comprised besides the ecumenical creeds, the Augsburg Confession and Apology, writings of Luther, chiefly his Catechisms and Smalcald Articles. The next step was to establish a common *corpus doctrinae* for the whole Lutheran Church of Germany. This was done in the Formula of Concord, in two parts: (1) the briefer *Epitome,* a summary of the Torgau Book of 1576, chiefly by Andreae and Chemnitz and revised in the cloister of Bergen, near Magdeburg in 1577, and (2) the larger *Solida Declaratio* or Comprehensive Summary which is identical with the Bergen Book. The Epitome treats more briefly, the Solida Declaratio more fully, all contested doctrines.

(b) *Contents.* Art. I, of original sin: Against Flacius who maintained that original sin is not an accident or attribute but the very substance and essence of fallen man, the F. C. made clear that original sin is not a physical defect but simply moral depravity.

Art. II, of free will: Against Pfeffinger and Strigel who, following Melanchthon, assigned to man a certain share in the work of conversion, and against Flacius who maintained that man is by nature wholly dead and his heart petrified, even worse than a log or stone inasmuch as he is not only passive, but resisting and hostile toward the work of God before, in, and after conversion, the F. C., asserted (1) the entire bondage of the will to sin before regeneration, (2) the conversion of man without his coöperation, and (3) the cooperation of the renewed will of man in the work of renewal after conversion.

Art. III, of righteousness of faith: Against Osiander who objected to the forensic doctrine of justification as an imputation and interpreted it as an infusion of the essential righteousness or divine nature of Christ, and against Stancarus, who held that

Christ is our righteousness only according to his human nature, the F. C. asserted that Christ is our righteousness according to both natures and that righteousness is imputed and not infused.

Art. IV, of good works: Against Major and Menius who declared that good works are nesessary to salvation, and against Amsdorf who lapsed into the opposite error and declared that good works are detrimental to salvation, the F. C. asserted that good works are to be wholly excluded from the article of justification and salvation, but that they are the sure fruits of true faith.

Art. V, of the law and the gospel: Against Agricola who taught that repentance is wrought not by the law but by the gospel, the F. C. sharply distinguishing between the law and the gospel made clear that the law teaches what is just and pleasing in the sight of God, refutes whatever is opposed to the divine will and threatens temporal and eternal punishment of sin, and that the gospel is the preaching of the grace of God in Christ Jesus.

Art. VI, of the third use of God's law: Against Andreas Poach who maintained that the gospel alone leads to the doing of good and that it is the office of the law only to accuse and condemn, and against Anton Otto who denied that the law had any significance whatever for believers, the F. C. denoted three uses of the law (1) to maintain outward discipline, (2) to lead men to the knowledge of their sin, (3) to regulate and direct the whole life of the regenerate. The F. C. maintains the third use of the law for the regenerate.

Art. VII, of the Holy Supper: Against the Crypto-Calvinists who controverted the Lutheran conception of ubiquity, the *communicatio idiomatum,* the *manducatio oralis,* and the reception by the unbelieving, the F. C. asserted the real presence of Christ in the Holy Supper; his body and blood are taken with the bread and wine not only spiritually by faith, but also orally by mouth, yet not Capernaitically but in a supernatural heavenly mode because of the sacramental union. Not only true believers, but also the unworthy and unbelievers receive the true body and blood of Christ, not for life and consolation, but for judgment and condemnation. Believers receive the body and blood of Christ as a pledge and assurance that their sins are surely forgiven.

Art. VIII, of the person of Christ: Against the Crypto-Calvinists who disputed the Lutheran Christology especially the *communicatio idiomatum,* the F. C. sets forth in detailed exposition the communication of properties and maintains the majesty of the human nature of Christ.

Art. IX, of Christ's descent to hell: Against Johann Aepinus who considered the descensus the final act of Christ's humiliation and taught that Christ descended into Hades to suffer the pains of hell for the salvation of men, the F. C. implying that the

descent belongs to the state of exaltation asserted that "the entire person, God and man, after the burial descended into hell, conquered the devil, destroyed the power of hell and took from the devil all his might."

Art. X, of Church rites: Against the Wittenberg theologians who, defending the Leipzig Interim, maintained that church rites are non-essential, ἀδιάφορα, and hence concessions to the Romanists permissible, Flacius declared that nothing is an adiaphoron in case of confession and offence. The F. C. decided the matter in the sense of Flacius.

Art. XI, of God's eternal election: Over against the Calvinistic view of predestination the F. C. "in order . . . to prevent disagreement and separation in the future among our successors, as well as among us," stated the common faith of the Lutheran Church concerning the doctrine of predestination.

Art. XII treats of other factions and sects which never embraced the Augsburg Confession.

(c) *Symbolical Recognition.* The Formula of Concord received symbolical recognition when the princes and magistrates as the legal and official representatives of the respective communities adopted the formula by attaching their signature. It was published at Dresden, June 25, 1580, on the fiftieth anniversary of the Augsburg Confession and issued in one volume with the previous Lutheran symbols as the Book of Concord.

(d) *Significance of the F. C.* The Formula of Concord attempted to ward off error from without and from within and establish permanent peace and harmony within the Lutheran Church. This was the purpose of the first eleven articles. Art. XII treats of Other Factions and Sects and recounts the errors of the Anabaptists, the Schwenkfeldians and the "new Antitrinitarians." As the first eleven articles present the already fixed results of doctrinal development, so the twelfth article simply puts on record the complete severance of the Lutheran Church and the sects which had long been a ristorical fact. "The Formula of Concord was to leave no doubt regarding the fact that the Lutheran Church offers a united front in every direction: against the Romanists, the Calvinists, the errorists that had risen in their own midst and self-evidently also against the sects and fanatics, old and modern, with whom the Romanists slanderously identified them" (Conc. Triglotta, on Art. XII, p. 228 f.) (see Klotsche, Hist. of Doctr., p. 213).

(6) *The Saxon Visitation Articles.*

In full agreement with the Formula of Concord are the semi-symbolical Saxon Visitation Articles (written in 1592, printed in 1593), which all teachers and ministers and even the civil officers in Electoral Saxony were compelled to subscribe as a doctrinal norm of binding authority. They were composed by Aegidius Hunnius and others who were to conduct the visitation of all the

all the churches and schools in Electoral Saxony for the purpose of suppressing effectually and permanently the Crypto-Calvinistic intrigues.

The Articles—four in number, on the Lord's Supper, person of Christ, baptism, and predestination—are decidedly anti-Calvinistic. They contain, first, a very clear and concise statement of the distinctive doctrines of Lutheranism as opposed to Calvinism, and, secondly, a clear and specific refutation of the Calvinistic doctrines. The Articles continued in force in Saxony till 1836.

§ 3. Rule and Standard of Doctrine

The Lutheran Symbols claim to be Confessions, i. e., the unanimous declaration of the Lutheran faith. "We offer, in this matter of religion, the Confession of our preachers and of ourselves" (Pref. to A. C. 39;[3] see also pref. to Ap. 99). In the preface to the Smalcald Articles Luther says: "These articles have also been accepted and unanimously confessed by our side and it has been resolved that, in case the Pope . . . should hold a truly free Christian Council, they be publicly delivered in order to set forth the Confession of our Faith" (455). The F. C. (pref. to Sol. Decl.) states: "For that we embodied the above-mentioned writings, namely the Augsburg Confession, Apology, Smalcald Articles, Luther's Large and Small Catechisms, in the oft-mentioned sum of our Christian doctrine, was done for the reason that these have always and everywhere been regarded as the common, unanimously accepted meaning of our churches" (855).

The Lutheran Church regards her Confessions as *decisive and binding statements because they agree with Scripture* as "the sole rule and standard according to which all teachers and doctrines are to be judged" (855. 851). "The other symbols and writings cited are not judges, as are the Holy Scriptures, but only a testimony and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the articles in controversy in the Church of God by those then living and by what arguments the dogmas conflicting with the Holy Scripture were rejected and condemned" (779). "The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments. Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never-failing source of her vitality and power" (Preface, Conc. Triglotta, p. IV).

The sole rule and standard, i. e., the Holy Scriptures are "the prophets and apostolic Scriptures of the Old and the New Testa-

[3]The numbers indicate the pages in the Concordia Triglotta.

ment alone" (777, 851). The word "alone" excludes from this rule and standard the *Apocrypha* concerning which the Lutheran Confessions have no explicit statement. The two references to the Apocrypha in the Apology, Tobias 4:11 (199) and 2 Maccabees 15:14 (345), were occasioned by the opponents who sought to establish their dogma by them. The Lutheran Church on the whole has taken Luther's position in this matter that "Apocrypha are books which although not estimated equal to the Holy Scriptures are yet useful and good to read." Under this heading Lutheran Bible Societies have the O. T. Apocrypha printed between the canonical books of the Old and New Testament.

If the Scriptures are the *sole* rule and standard of doctrine it follows that neither *tradition nor any human authority* can be source or norm of Christian faith. By "tradition" the Lutheran Symbols mean the body of faith and practice resting upon the oral testimony in distinction from the written record of the Holy Scriptures. "Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them" (855). "The Word of God shall establish articles of faith, and no one else, not even an angel" (467). Following the Confessions the Lutheran theologians, *over against the Catholic position,* maintained *Scriptura sacra sui ipsius legitimus interpres,* the Scriptures interpret themselves, and asserted the perspicuity and sufficiency of the Holy Scriptures, i. e., they are sufficiently clear and complete to bring salvation; this makes any external tribunal of interpretation and any supplementary revelations from traditions as coördinate authorities inadmissable.

The Scriptures are the sole rule and standard of Christian truth because they *are the Word of God.* The Lutheran Confessions do not present any theory of *inspiration,* but they do presuppose, everywhere, the fact of inspiration, i. e., that the Scriptures are inspired by the Holy Spirit. The Augsburg Confession (91) referring to the passage 1 Tim. 4:1 says "the Holy Ghost forewarns of these things." The Apology calls Scripture passages simply "words of the Holy Ghost," or "words that fell not inconsiderately from the Holy Ghost" (153). Luther says (Smalc. Art. 497) that the O. T. prophets were holy "since the Holy Ghost spake through them." Doctrines that no reason can understand are "from heaven, revealed through the Gospel" (491; 477). The Apology (101) denominates the Bible as "the manifest Scripture of the Holy Ghost." The F. C. (1075) says that "the Holy Ghost through the mouth of the holy apostle earnestly charged His Church to preserve" the article concerning Christian liberty.

Such inspiration can be claimed only for the original writers and not for translators; hence the *original text* and not a translation is the only authentic text of the Scripture.

The Lutheran Symbols, unlike the Roman, Greek and Reformed Confessions, are silent on the extent of the *canon*. Luther entertained some doubt concerning the canonicity of James, Jude, Hebrews and Apocalypse. Chemnitz, one of the framers of the Formula of Concord placed them on a par with the O. T. Apocrypha; others regarded them as deuterocanonical. To understand this attitude of the Lutheran theologians it must be remembered that they did not accept the Scriptures as authoritative and inspired on the authority of an infallible church (Greek and Roman view), but because the testimony of the Holy Spirit in the Scriptures bears testimony to the great truths of our salvation. Faith accepts and verifies them by inner experience. Luther was concerned primarily only with "what brings Christ." Hence the different degrees of doctrinal value ascribed to the several books of the Bible, e. g., the Epistle of James is "a veritable epistle of straw" compared with Galatians, which he dearly loved as his "Kate." If we see in the Scriptures only or primarily a divine legislation which precisely regulates everything in matters of faith and practice (Roman Catholic and Reformed view), it will be necessary to know exactly what belongs to this divine law code. If, however, the Bible is given to the end that we may find eternal life in it, this end can be achieved even if not yet all doubt concerning the authenticity of those four N. T. books has been removed, for the rest of the books will sufficiently serve that purpose. According to the Lutheran conception the Bible is not a new law code but God's gracious gift for our salvation (see Walther, Symb., pp. 342 f).

§ 4. God

The Lutheran Church has in common with the Catholic Church an assent to the doctrines of the Trinity and the incarnation. The Augsburg Confession, Apology and Smalcald Articles begin with repeating the doctrines of the ancient church as these are given in the Apostles', Nicene and Athanasian Creeds. "Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them" (Sm. Art. 461). Based upon the theology of the ecumenical creeds, particularly the Nicene Creed, the Augsburg Confession (art. I) sets forth the unity of the divine essence and the trinity of persons of the same essence.

There is, however, between the Lutheran, Catholic and Reformed confessions a fundamental difference in the way of regarding God. Over against the medieval tendency of representing God as a strict autocrat and judge Luther went back to the God of Scripture and regarded him primarily as *holy love*. "Although the whole world with all diligence has endeavored to ascertain what God is, what He has in mind and does, yet has she never been able to attain to the knowledge and understanding of any of these things. But here [i. e., in our Christian faith] we have everything in richest

measure, for here in all three articles He has Himself revealed and opened the deepest abyss of His paternal heart and of His pure unutterable love" (Large Cat. 695). According to Luther, love is not an attribute of God but a designation for his essence. To this identity of God and love Luther gives expression in the well-known words (ad 1 John 4:16) "God is himself love and his nature is nothing but pure love; so that if one were to paint God and get his likeness, he must paint such a picture as would be pure love representing the divine nature as the furnace and burning point of that love which fills heaven and earth; and again if one could paint and make a likeness of love he would have to make a picture as would be neither an inanimate work nor human, indeed neither angelic nor heavenly, but God himself."

This concept of God is not based upon reasoning and speculation concerning God's being, for it "surpasses and exceeds the wisdom, mind, and reason of all men," and "we could never attain to the knowledge of the grace and favor of the Father except through the Lord Christ, who is a mirror of the paternal heart, outside of whom we see nothing but an angry and terrible Judge" (695). Thus Luther conceived of God as almighty love and righteousness *revealed in Christ;* he looked into the heart of Christ and there found the heart of God. According to *Zwingli,* God is to be known before Christ. He is the infinite unchangeable power of all things,—absolute causality. According to *Calvin,* God is the omnipotent will ruling the universe. According to *Luther* God is the omnipotent will manifesting his love in Christ Jesus.

By the revelation of his love God evokes trust in such love and return of love. But where there is no trust in God's love, but indifference and defiance, God cannot but punish persistent opposition to the revelation of his love and finally cut off from it the deliberate contemner, for God is *holy* love. "I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," Ex. 20:5. The same Luther who describes God's love in words of praise and adoration also says that God "commands under penalty of eternal wrath" to honor and worship him as the only true God (585) and that "the Divine Majesty with great earnestness insists upon the commandments, is angry with, and punishes those who despise them" (677), and that "God threatens to punish all that transgress these commandments; therefore we should dread his wrath" (543).

This concept of God, whose holy love must necessarily be reaction against sin in every form, is altogether different from the Romish concept of a just and holy God who is supposed to regard a sin under certain circumstances (i. g., "a small theft") as a

venial sin, or to realize the fittingness of giving recompense to the man in response and proportionately to the "good works" performed by him even in a state of mortal sin.

God's holiness or justice and God's love or mercy are not two different characteristics of God as though he shows love or mercy to some, the elect, and holiness or justice to others, the reprobate (Calvin), but both taken together, *holiness and love* designate God's essence. The union of the supreme love and holiness demands on the part of man a union of the most heartfelt trust and the most reverential submission. Luther expresses this ethical relation of man to God in the opening words of his explanation of each of the ten commandments: "We should fear and love (or trust in) God."

From the concept of God as holy love follows that *the ultimate end* or aim is *not his own glory,* neither solely (Calvin), nor primarily (Rome). It is true we are bidden to keep God's commandments and "to labor not for our own profit but for the glory of God" (219), but nowhere does God demand such service for the sake of his glory. *We* are to do all things to the glory of God (1 Cor. 1:31; but *God,* in all his works, does not seek his own honor and glory. "The nature of true love is that it seeks not its own, but the good of the other, and that it finds its life in the very act of losing it (Matt. 16:25). This is true of our love, because, in the first instance, it is fully true of the love of God" (Haering, Dogmatics, vol. I, 340). The end and purpose of God's will is *man's salvation.* "He has created us for this very object that He might redeem and sanctify us" (695). God is *love;* "he is willing to save everybody" (835). God is *holy* love; "he will save all through Christ," "all who believe on him" (207). If the ultimate end of God's will is man's salvation, then, all things, even "evil itself" must "serve His elect for their salvation" (833).

§ 5. Predestination or the Gracious Purpose of God

Absolute predestination, i. e., foreordaining some to eternal life and others to eternal condemnation (Calvin), is irreconcilable with the concept of God as holy love. Over against the Calvinistic view of predestination the Lutheran Church teaches that God desires that all should be saved. He calls all sinners, and in his word promises to give them salvation. God's grace extends its operation equally to all; it is truly *universal;* and God's call is *serious* and *efficacious* in all. "Christ calls to himself all sinners and promises them rest and He is earnest that all men should come to Him and suffer themselves to be helped, to whom He offers Himself in His Word, and wishes them to hear it and not to stop their ears or despise the Word" (833); "as the preaching of repentance, so also the promise of the Gospel is *universalis,* that is, it pertains to all men" (1071). Consequently, it is not God's foreknowledge or his

election which is responsible that many are lost, but the human will which does not accept the free grace of God. God's call *can be resisted* and therefore it is not always effectual. "That many are called and few chosen, Matt. 22:14, does not mean that God is not willing to save everybody; but the reason is that they either do not all hear God's Word, but wilfully despise it . . . , or, when they have heard it, make light of it again and do not heed it, for which not God or His election, but their wickedness, is responsible" (835).

We must accurately *distinguish between God's foreknowledge and predestination* or eternal election. Foreknowledge extends to all creatures and things both evil and good, but it is not the cause of evil or sin. Predestination extends to God's children and all good things; it is the cause of their salvation (831; 1063).

The gracious will of God is based upon *the merit of Christ,* not upon our works nor anything in us. It is therefore out of God's pure, free mercy in Christ that we are saved *(sola gratia).* "It is false and wrong [conflicts with the Word of God] when it is taught that not alone the mercy of God and the most holy merit of Christ, but that also in us there is a cause of God's election, on account of which God has chosen us to eternal life. For not only before we had done anything good, but also before we were born, yea even before the foundations of the world were laid, He elected us in Christ" (1093). "By this doctrine and explanation of the eternal and saving choice (predestination) of the elect children of God, His own glory is entirely and fully given to God, that in Christ He saves us out of pure and free mercy, without any merits or good works of ours, according to the purpose of His will, Eph. 1:5 f." (1091).

God in his eternal divine counsel determined that he would *save no one except those who truly believe on Christ.* "Thus the entire Holy Trinity, Father, Son, and Holy Ghost, directs all men to Christ, as to the Book of Life, in whom they should seek the eternal election of the Father. For this has been decided by the Father, from eternity, that whom He would save He would save through Christ" (1085); " . . . the Father has determined in His eternal divine counsel that He would save no one except those who know His Son Christ and truly believe on Him" (835).

The gracious election of God in Christ is *revealed in the Scriptures and sealed in the sacraments.* "This predestination of God is not to be investigated in the secret counsel of God, but to be sought in the Word of God, where it is also revealed" (833). "This election is revealed from heaven through the preaching of His Word" (1083). "He has not only promised this gracious election with mere words, but has also certified it with an oath and sealed it with the holy sacraments" (835).

In combating Erasmus' theory of the free will of man Luther, in his *De servo arbitrio,* asserted the bondage of the will as the

consequence of the natural depravity of man. Free will, Luther maintained, cannot be predicted of man. God alone has a free will and ordains all things according to the counsel of his will. God's unsearchable judgments and mysterious ways are a matter of his secret will. It is futile, foolish, presumptuous and wicked to speculate concerning the secret will of God. Man's duty is simply to trust the word and be guided by the will of God as revealed in Christ. The Formula of Concord reproduces, in articles I, II, and XI, Luther's doctrine of grace, according to which God alone is the cause of man's salvation, while man alone is the cause of his damnation, and states that it is for us to avoid speculation on the hidden will of God and to confine our attention to his revealed and gracious will. The earnestness of the universal promise admits of no hidden will of God at variance with his revealed will, even though there are many things still secret to us. "A distinction must be observed with especial care between that which is expressly revealed concerning it in God's Word, and what is not revealed. For in addition to what has been revealed in Christ concerning this, of which we have hitherto spoken, God still kept secret and concealed much concerning this mystery, and reserved it for His wisdom and knowledge alone, which we should not investigate, nor should we indulge our thoughts in this matter, nor draw conclusions, nor inquire curiously, but should adhere entirely to the revealed Word of God. This admonition is most urgently needed" (1079; also 1075).

Those who believe in Christ know themselves as elect; their partaking of salvation is founded upon God's eternal purpose which cannot fail nor be overthrown. Therefore God's eternal election engenders *assurance of our salvation*, for it rests alone in the hands of God. Hence the Formula of Concord calls the doctrine of predestination a very useful, salutary, consolatory doctrine, "for it establishes very effectually the article that we are justified and saved without all works and merits of ours, purely out of grace alone, for Christ's sake" (1077).

The elect, however, are *not to be idle* but "should *use the greatest diligence* to live according to the will of God" (835) and "make their calling and election sure, in order that they may doubt the less concerning it the more they experience the power and strength of the Spirit within them. For the Spirit bears witness to the elect that they are God's children, Rom. 8:16. . . . And since our salvation to eternal life is founded not upon our godliness or virtue, but alone upon the merit of Christ and the gracious will of His Father, who cannot deny Himself, because He is unchangeable in will and essence, therefore, when his children depart from obedience and stumble, He has them called again to repentance through the Word, and the Holy Ghost wishes thereby to be efficacious in them for conversion; and when they turn to Him again in

in true repentance by a right faith, He will always manifest the old paternal heart to all those who tremble at His Word and from their heart turn again to Him, as it is written, Jer. 3:1" (1087).

To sum up: The Formula of Concord maintains that whoever is saved is saved by grace alone, and whoever is lost is lost through his own fault alone. The Formula of Concord acknowledges, but does not attempt to solve, the mystery, why some are saved and some are lost. The older Lutheran dogmaticians attempted to offer a solution by teaching that God determined to save all those, *whom he foresaw* that they would believe. But the dogmatical phrase that predestination takes place "in foresight of faith" *(intuitu fidei)* does not solve the mystery, since faith, according to Scripture, is a free gift of grace and can therefore never be a cause of election. The Formula of Concord, true to its character of a confession, bears testimony to two great truths taught in the Bible and does not attempt to solve the problems involved and therefore "remains on the right, safe way." For where "God has concealed much concerning this mystery" we are not to "harmonize, inquire or draw conclusions," but to believe, defend and faithfully "to adhere to the revealed Word of God" (1078 f.).

It has often been said that the Augsburg Confession (Art. V) teaches absolute predestination in the much discussed passage . . . "the Holy Ghost . . . who worketh faith where and when it pleases God." This is, however, an erroneous opinion. It was over against the Enthusiasts, such as Anabaptists, Zwickau prophets, Münzer, Carlstadt and others, who with their so-called inner light, inner word, and immediate inspiration and revelation despised the divinely appointed instrumentalities, that Melanchthon emphasized that the receiving of the Holy Spirit is not a matter of man's power: "through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith where and when it pleases God." God has appointed the means through which the Holy Spirit imparts himself and therefore "works faith"—not where and when it pleases man, but "where and when it pleases God in those who hear the Gospel."

Enthusiasts, both old and new, try to bring about man's conversion immediately not by the divinely appointed means but by all sorts of means of external persuasion. They completely ignore God's method who chooses time and occasion for the working of faith in the individual. The good seed of the Word has been sown in the heart of man, and when God's time is at hand it will spring up and bring forth fruit. "God knows and has determined for every one the time and hour of his call and conversion [and when he will raise again one who has lapsed]. But since this has not been revealed to us, we have the command always to keep urging the Word, but to entrust the time and hour [of conversion] to God, Acts 1:7" (1081).

§ 6. God and the Saints

God is holy love. We should fear, love and trust in God above all things. "Besides Him there is truly no God in heaven or upon earth." There is also no room for intermediate advocates with him. To trust and believe in them is nothing but *idolatry;* for it consists not merely in erecting an image and worshiping it, but rather in the heart, which stands gaping at something else and seek help and consolation from creatures, saints, or devils" (58). The Augsburg Confession (Art. XXI) says, "that the memory of saints may be set before us that we may follow their faith and good works. . . . But the Scripture teaches not the invocation of saints, or to ask help of saints." The assurance of salvation obtained through faith in Christ makes the intercession of saints not only superfluous but derogatory to the character of Christ as the sole "Mediator, Propitiation, High Priest and Intercessor" (54). The Apology says that "the saints should be honored for God's sake" because God has bestowed upon them his gifts and graces. The Apology and also the Smalcald Articles concede that "the saints on earth, and perhaps also in heaven, pray for others . . . albeit no testimony concerning the praying of the dead is extant in the Scriptures, except the dream taken from the second Book of Maccabees 15:14. . . . Yet it does not follow that they are to be invoked" (345; 469). Since the invocation of saints "does not have a testimony from God's Word, it cannot be affirmed that the saints understand our invocation, or, even if they understand it, that God approves it." But "to apply the merits of the saints to others, and make of the saints not only intercessors, but also propitiators, can in no way be endured. For here the honor belonging only to Christ is altogether transferred to the saints" (345). And what impious folly it is to "divide among the saints all kinds of help and ascribe to each one a particular form of assistance as the Papists teach and do" (469), that "Anna bestows riches, Sebastian keeps off pestilence, Valentine heals epilepsy, George protects horsemen" (351). Luther realizing what, in his blindness, he had hitherto been practicing and doing under the papacy says in his Large Catechism: "If any one had toothache, he fasted and honored St. Apollonia; if he was afraid of fire, he chose St. Lawrence as his helper in need; if he dreaded pestilence, he made a vow to St. Sebastian or Rocchio, and a countless number of such abominations, where everyone selected his own saint, worshiped him and called for help to him in distress" (583). "These opinions," says Melanchthon, "have clearly sprung from heathen examples. For thus, among the Romans, Juno was though to enrich, Febris to keep off fever, Castor and Pollux to protect horsemen, etc." (351).

Statues and pictures are referred to only in the Apology (353), where Melanchthon states that "these were also worshiped" by the papists, "and a virtue was supposed to exist in these." The

Lutheran Confessions are silent on the use of religious pictures and images. In this matter the Lutheran Church has always taken Luther's position that pictures, images and the like are not evil in themselves but are wrong only when wrongly used. Ex. 20:4 f., does not forbid making of images as such, but making them for the purpose of idolatrous worship. *Abusus non tollit usum*, abuse is not an argument against proper use. If pictures are used superstitiously or idolatrously the honor of God is not restored by destroying them but by correcting the erroneous notions about them (see Walther, Symbolik, 307). Pictures and images and statues may therefore be used even in churches because they may be as instructing and edifying as words are.

§ 7. Christ

(a) *Christ's Person.*

Both the Augsburg Confession and the Apology, in Art. III, set forth the doctrine of the person of Christ as in agreement with the Apostles' and the Nicene Creeds and restate the Christology of the Chalcedon Creed: "the divine and human inseparably conjoined in one person." Thus the Lutheran Church gives documentary evidence of its union in sentiment with the ancient church. Both, Catholics and Protestants, professedly stand on the common theanthropic Christology of Chalcedon, but in connection with the question of the presence of the Lord's body in the Holy Supper Lutheran theology made an advance beyond the Chalcedon Christology in the direction of defining the mutual relation of the two natures in Christ and emphasizing the perfect unity of the life of Christ. Governed by the principle, *natura humana capax divinae*, the human nature can take up the divine nature,—sternly rejected by the Reformed—Lutheran theology maintains a real communion of the two natures in the one divine-human person. "We believe, teach, and confess that the Son of God, although from eternity He has been a particular, distinct, entire divine person, and thus, with the Father and the Holy Ghost, true, essential, perfect God, nevertheless, in the fulness of time assumed also human nature into the unity of His person, not in such a way that there now are two persons or two Christs, but that Christ Jesus is now one person at the same time true, eternal God, born of the Father from eternity, and a true man, born of the most blessed Virgin Mary" (1017).

Neither nature exists apart from the other; the two natures are *one single person, the God-man,* so that where the one is the other must also be. " . . . in this one undivided person of Christ there are two distinct natures, the divine which is from eternity, and the human, which in time was assumed into the unity of the person of the Son of God; which two natures in the person of Christ are never either separated from, or mingled with, one another, or changed the one into the other, but each abides in its nature and essence in the person of Christ to all eternity" (ib.).

The communion of natures in personal unity involves a real mutual *communicatio idiomatum,* or interchange of properties. "From this basis of the personal union, that is, from the manner in which the divine and the human nature in the person of Christ, are united with one another, namely, that they have not only the names in common, but have also in deed and truth communion with one another, without any commingling or equalizing of the same in their essence, flows also the doctrine *de communicatione idiomatum,* that is, concerning the true communion of the properties of the natures" (1025).

According to Art. VIII of the Solida Declaratio (1) the properties of one nature are transferred and applied to the whole person. This is technically called *the idiomatic genus.* "Since in Christ two distinct natures exist and remain unchanged and unconfused in their natural essence and properties, and yet of both natures there is only one person, hence, that which is, indeed, an attribute of only one nature is ascribed not to the nature alone, as separate, but to the entire person, which is at the same time God and man" (1027). "The person, i. e., Christ, suffers and dies. Now the person is true God; therefore it is rightly said: The Son of God suffers. For although the one part (to speak thus), namely, the divinity, does not suffer, yet the person which is God, suffers in the other part, namely, in His humanity. . . . For in His nature God cannot die; but now that God and man are united in one person, it is correctly called God's death, when the man dies who is one thing or one person with God" (1029).

(2) The redemptory functions and actions which belong to the whole person are predicated only of one or the other nature. This is called the *apotelesmatic genus.* The person, neither God nor man alone but the God-man, effects salvation according to both natures. He sheds his blood according to the human nature, but the divine nature gave infinite and divine efficacy and merit to the human satisfaction. The Greek word "apotelesma" designates an official act, more specifically Christ's redemptory work; hence the name apotelesmatic genus designates the method of communication of attributes applied with special reference to the redemptory work of the God-man. "As to the execution of the office of Christ, the person does not act and work in, with, through, or according to only one nature, but in, according to, with and through both natures, or, as the Council of Chalcedon expresses it, one nature operates in communion with the other what is a property of each. Therefore, Christ is our Mediator, Redeemer, King, High Priest, Head, Shepherd, etc., not according to one nature only, whether it be the divine or human, but according to both natures" (1031).

(3) The human nature is clothed and magnified by the divine nature, which imparts to the human nature its attributes, that is, omnipotence, omnipresence and omniscience; it is permeated with

deity, after analogy of heat in the iron (1021). The divine attributes do not become the attributes of the human nature as if the human nature were transformed into the divine. Both natures remain separate and distinct. But the human nature *shares* in the attributes of the divine nature, whence it follows that "also according to His assumed human nature and with the same, He can be, and also is present, where He will; . . . the entire person of Christ is present, to which both natures belong, the divine and the human. . . . Even as He has instituted His Holy Supper for the certain assurance and confirmation of this, that also according to that nature according to which He has flesh and blood He will be with us, and dwell, work and be efficacious in us" (1043). This is called *the majestatic genus.* The divine nature, however, has received no accession or detraction from the incarnation, for a communication of the properties of the human nature to the divine nature would be inconsistent with the unchangeableness of the divine nature (1031).

In the *humiliation* the divine nature, though never wholly quiescent, refrained to a certain extent from the exercise and revelation of its full glory. After the resurrection from the dead, the human nature also "has its *exaltation* above all creatures in heaven and on earth; which is nothing else than that He entirely laid aside the form of a servant, and yet did not lay aside His human nature, but retains it to eternity, and is put in the full possession and use of the divine majesty according to His assumed human nature" (1023).

In their attempt of defining the two natures in the divine-human person of Christ the Lutheran theologians were not guided by mere speculation on the subject. With them the perfect unity of the life of Christ was a matter which deeply concerned their faith in the Redeemer. Says the Formula of Concord quoting Luther: "If I believe this that only the human nature has suffered for me, then Christ is to me a poor Savior for me, then He Himself indeed needs a Savior" (1029). "There are not in Christ two separate persons, but only one person: wherever it is, there it is the one undivided person; and wherever you can say, Here is God, there you must also say, Then Christ the man is also here" (1045). Luther sang:

> He whom the world could not inclose
> Doth in Mary's lap repose,
> He is become an infant small
> Who by His might upholdeth all.

In the bitter controversy upon the real presense of the Lord's body in the Holy Supper it was especially the majestatic genus which the Reformed theologians of the sixteenth century decidedly rejected. How can Christ sitting at the right hand of

God be present in the Supper according to his divine and human natures? Luther and the Formula of Concord answer: The sitting at the right hand of God does not designate a "fixed place in heaven, as the Sacramentarians assert"; nor a "circumscriptive or local existence" such as Christ's body had during his earthly life; nor "a definite or multipresence" such as is attributed to angels and demons, and to Christ's body which passed through the sealed tombstone and afterward through the locked doors and as it also is in the host; but a repletive or supernatural existence (1005), as Christ's humanity, in virtue of its personal union with God and exaltation to his right hand, is at the same time in all places yet measured and limited by no place. The "right hand" of God is "nothing else than the almighty power of God which fills heaven and earth" (1025); his "right hand" is therefore everywhere; and since Christ's body is at the right hand of God it follows that it is absolutely omnipresent.

Christ's descent into hell marks another point of divergence in Protestant theology. In contrast with the Reformed theology the Lutherans regard Christ's descent into hell as the *first stage in his exaltation,* because then for the first time he made an unlimited use of the properties of his divine nature by triumphing over the power of Satan. In keeping with the Scripture passages bearing upon this doctrine (Col. 2:15; Eph. 4:9; and particularly 1 Pet. 3:18-20) the Formula of Concord in article IX implies that the descent belongs to the state of exaltation, and asserts that the *entire person,* God and man, *after the burial,* descended into hell, *conquered the devil,* destroyed the power of hell and took from the devil all his might. "We should not, however, trouble ourselves with high and acute thoughts as to how this occurred . . . but believe it and adhere to the Word. Thus we retain the substance and consolation that neither hell nor the devil can take captive or injure us and all who believe in Christ" (1051 f.). Most Lutherans conceive of Christ's descent into hell as occurring after he had returned to life, body and soul again being united, immediately before his resurrection.

(b) *Christ's Work.*

Following Calvin the Reformed theologians arrange the mediatorial work of Christ under *three offices, priestly, prophetic,* and *kingly.* The same arrangement was also adopted by the older Lutheran dogmaticians and has ever since been followed by Lutheran theologians. The Lutheran Confessions, however, do not treat the mediatorial office of Christ under this aspect.

In describing the work of Christ they emphasize neither his teaching, nor his miracles, nor his example, but they do emphasize the very heart of the Christian message, i. e., the sacrifice which Christ made in our place. *Christ's substitutionary, sacrificial death* is the essential element in the ideas of reconciliation, propitiation, redemption and salvation.

The older Lutheran Confessions stress particularly the *vicarious suffering and death* of the innocent for the guilty. Christ "has redeemed me a lost and condemned creature with His holy precious blood and with His innocent suffering and death" (545). Christ "truly suffered, was crucified, dead and buried, that He might reconcile the Father unto us and be a sacrifice" for our sins (45). "Without sin Christ has borne the punishment of sin and been made a victim for us" (171).

The Formula of Concord sets forth the *vicarious living and dying* of the Son of God for sinners. "His obedience, not only in suffering and dying, but also in this that He in our stead was voluntarily made under the Law and fulfilled it by His obedience, is imputed to us for righteousness, so that on account of His complete obedience, which He rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives our sins . . . and eternally saves us" (919).

The later dogmaticians distinguished sharply between *the active and passive obedience* of Christ as two distinct means by which perfect satisfaction was brought about. This distinction is also made by the Calvinistic theologians. According to this, the righteousness of Christ (active obedience) was accepted by the Father as a substitute for the righteousness of mankind lost through the fall; and the suffering and death (passive obedience) were accepted as an equivalent of the punishment justly incurred by mankind. Of this formal distinction, which represents Christ's conduct as only active and his death as only passive, the Formula of Concord knows nothing. The complete, voluntary obedience of Christ includes everything which Christ has done for us "from his holy birth even unto death" (937), or "the entire obedience . . . which He has rendered the Father for us even to His most ignominious death upon the cross" (935). Christ's death is the crowning act of his obedience.

Christ's mediatorial work embraces not only his entire obedience but also his glorious resurrection and ascension. Christ's resurrection is the divine evidence that his death was the means of our reconciliation with God. After his going to the Father he exercises his unlimited power from on high for the salvation of the world (919; 937).

By his propitiatory death Christ effected the sinner's atonement with his offended God, that is,—as the word atonement signifies—he made God to be *at one* again with the sinner whom he had to curse. The Augsburg Confession (art. III) expresses this in these words, "Christ reconciled the Father unto us." The atonement is universal, i. e., God and the entire human race are reconciled, 2 Cor. 5:14; 1 John 2:2; John 1:29. The reconciliation then, proceeds from God to man; it is God's gift and does not in any way depend for its completeness on man's attitude or conduct. It is God's gift, which man accepts by faith. It is, therefore, not man

who is to be reconciled to God, as was taught by Abelard (d. 1142) and more recently by Maurice (d. 1872) and Robertson (d. 1853) in England, and Bushnell (d. 1876) in America and is still held by the Ritschlian School, namely, that God sent his Son to reveal to men by his holy life and love-inspired suffering the nature of God who is love, and this revelation of God's infinite love is said to kindle love in man's heart so that he gives up his enmity against God and his distrust in God and thus becomes reconciled to God (moral atonement). It is true the New Testament speaks of God as reconciling men, not as being reconciled. Thus we are bidden "Be ye reconciled to God," 2 Cor. 5:20; but it is only on the ground that the reconciliation has already been accomplished, "*for* he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him," v. 21; hence we are reconciled to God by accepting the reconciliation once made when Christ laid down his life and died.

The absurdity of the idea that Christ voluntarily laid down his life for no other purpose but to reveal his or the Father's great love to us may be illustrated as follows: A wife wounds and kills herself in the presence of her husband, who distrusts her, for no other purpose but to show him her great love and thereby kindle love in his heart. The husband, who, in this case, derives absolutely no benefit from the self-inflicted suffering and death of his wife, is, nevertheless, supposed thereby to learn to believe in his wife's love. When Christ says, "I lay down my life for the sheep," he means that by his death he is doing or gaining something for them. "He gave himself a ransom for all," 1 Tim. 2:6; his blood is shed *for the forgiveness of sin.* Only then can we speak of love in connection with Christ's death if his death was a vicarious sacrifice by which propitiation was made to God for our sins.

Reconciliation, then, denotes a change in God's attitude towards the sinner which has been brought about by Christ and brought to man from God through him and which restores man to free access to God and communion with him. Says Melanchthon: "The propitiatory sacrifice . . . makes satisfaction for guilt and punishment, i. e., it reconciles God, or appeases God's wrath, or merits the remission of sins for others" (389). "Because of Christ's death and satisfaction . . . and not because of our fulfilling the Law we have a gracious God" (171).

The doctrine of vicarious satisfaction received devotional expression in the Order for Public Confession in the Lutheran Common Service: "Our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved."

Such satisfaction and expiation was possible only because Christ was both man and God. "For the human nature alone (as Stancarus held, see p. 145), without the divine, could neither by obedience nor suffering render satisfaction to eternal almighty God for the sins of all the world; however, the divinity alone (as Osiander taught, see ib.) could not mediate between God and us . . ., but the entire obedience of the entire person of Christ . . . is imputed to us for righteousness" (795; 935).

The doctrine of vicarious satisfaction does not, as is often objected to, obscure the ethical features of atonement. Just the opposite is true. Christ's redemption has established a new relation between God and man. It expresses itself first of all in the remission of sins which man appropriates by faith. Thus the Christ *for* us becomes the Christ *in* us. "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. This change in the heart of man is not the ground but the result of Christ's redemption. Christ "has redeemed me with His precious blood and with His innocent suffering and death, in order that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness" (545). "Let us recognize in the Gospel of the substitutive living and dying of the Son of God the great propelling cause in our lives as Christians. The gratitude which this sacrifice of our Lord prompts and the love which it sheds abroad in our pardoned hearts must send us rejoicing in all our daily tasks, and cause us to make our humblest labors shine with the beauty of holiness, because we make them a thankoffering to the Lover of our souls, and a practical profession of our faith in that grace which has abounded over all men's sinning" (Dau, He Loved Me, p. 29 f.).

§ 8. Man

Concerning *the primitive state* of man Lutheran theology maintains that God created man in the possession of perfect righteousness *(iustitia originalis)* and holiness, qualities which, together with immortality, belonged to his original nature. Original righteousness is therefore not a superadded gift (Rom. Cath. doctrine) but the natural perfection of man. In his original state man was positively good and free. Man's freedom was not a mere formal freedom, a power of contrary choice (Rom. Cath. and Calvin's view) but *real freedom,* a determination and inclination to goodness. Man had *recta voluntas* (Luther)—the right will, i. e., entirely pure morally, and entirely devoted to love of God and fellowmen. Nor does the divine image in man refer only to the spirit of man (Rom. Cath. and Calvin's view); it manifests itself also in man's body as the organ of the life of the spirit. "Original righteousness was to embrace not only an even temperament of the bodily qualities, . . . but also these gifts, namely a quite certain knowledge of God, con-

fidence in God, or certainly the rectitude and power to yield these affections. And Scripture testifies to this, when it says, Gen. 1:27, that man was fashioned in the image and likeness of God. What else is this than that there were embodied in man such wisdom and righteousness as apprehended God, and in which God was reflected, i. e., to man there were given the gifts of the knowledge of God, the fear of God, confidence in God and the like?" (109).

Man's freedom, however, was concreated and therefore *relative* —a freedom of endowment and not yet one of attainment by self-determination. Whether Adam should become *absolutely free,* like God and the holy angels, depended upon the use, which he should make of his freedom during the period of probation. Adam was accordingly not in the state of absolute freedom where sin was no longer possible, but in a state of relative freedom with a possibility, but not a necessity (Calvin), of sinning.

Adam's fall resulted in the loss of his original righteousness (109), and the corruption of human nature which is propagated in the race *(original sin).* "Sin originated and entered the world from one man Adam, by whose disobedience all men were made sinners and subject to death and the devil. This is called original or capital sin" (477).

In accordance with Scirpture (Ps. 51:5; John 3:6; Eph. 2:3; Rom. 5:12) the Augsburg Confession connects original sin with natural propagation and natural birth. "Since the fall of Adam, all men begotten in the natural way are born with sin" (43). That all men are born in sin is evident from Gen. 6:5; 8:21; Jer. 17:9; Ps. 14:1-3; Job 15:14. In asserting that "all men begotten *in the natural way* are born with sin" the Confession exempts the humanity of Christ from that statement and implies the falseness of the scholastic figment in regard to the sinlessness of the mother of Jesus.

Original sin is not substantial (error of Flacius, see p. 145), but accidental; it is not the nature of man itself, but the corruption of human nature. "Although original sin, like a spiritual poison and leprosy (as Luther says), has poisoned and corrupted the whole human nature, so that we cannot show and point out to the eye the nature apart by itself, and original sin apart by itself, nevertheless the *corrupt nature,* or essence of the corrupt man, body and soul, or the man himself whom God has created (and in whom dwells original sin, which also corrupts the nature, essence, or the entire man), and *original sin,* which dwells in man's nature or essence, and corrupts it, are not one thing" (869). "God even since the Fall is the Creator of man, and creates his body and soul. Therefore corrupt man cannot, without any distinction, be sin in itself, otherwise God would be a creator of sin; as also our Small Catechism confesses in the explanation of the First Article, where it is written: I believe that God has made me and all creatures" (871).

God is in no sense the cause of sin; it came by the will of man. "Although God only and alone has framed all nature, and preserves all things which exist, yet. [He is not the cause of sin, but] the cause of sin is the will in the devil and men turning itself away from God" (53; 861).

Original sin consists *negatively* in the deficiency of true fear of God and trust in him; *positively* in concupiscence which is not merely an evil, a mere disease, a malady or defect, "*fomes peccati,*" the kindling material for sin (Roman Cath. doctrine), but truly sin. According to Zwingli original sin is only a defect which one derives from birth without his own fault, and therefore it involves no guilt. Over against this the Augsburg Confession asserts ". . . we are born with sin, that is without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning, and bringing eternal death upon those not born again through Baptism and the Holy Ghost" (43). Concupiscence is not only carnal passion, but the active power of a life contrary to all that God wants and is, ". . . when we mention concupiscence, we understand not only the acts or fruits, but the constant inclination of the nature" (105). ". . . concupiscence, which seeks carnal things contrary to God's Word, i. e., seeks not only the pleasures of the body, but also carnal wisdom and righteousness, and, contemning God, trusts in these as good things" (111).

Against the Scholastic teaching that, in the baptized, concupiscence is no sin, the second part of Art. II of the Apology states that baptism removes the imputation of sin, although the material of sin, i. e., concupiscence remains.

As concupiscence has seized human nature in its inmost recesses, its complete destruction does not occur until the departure of the soul from the body. "No one but God alone can separate from one another the nature and this corruption of the nature, which will fully come to pass through death and the blessed resurrection, where our nature which we now bear will rise and live eternally without original sin and separated and sundered from it" (781; also 863).

Since original sin involves the total corruption of human nature and the spiritual death of the natural man, it follows that nothing but sin can proceed from the total corruption of the natural man and that the natural man has no power to will, or to work out his own salvation. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the faith" (Small Cat. Third Art.). Not even the power of choice can be conceded the unregenerate man, for then he would have a free will capable of inclining to good or evil, as he may elect. This impotence of the natural will, usually styled *the bondage of the will,* can be predicated only of the *unregenerate* man and *only in his relation to God and spiritual*

things. Hence the Augsburg Confession, Art. XVIII, says, "Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to reason. But it has no power without the Holy Ghost to work the righteousness of God, that is, spiritual righteousness" (51). And the Formula of Concord says "that in man's nature since the Fall, before regeneration there is not the least spark of spiritual power remaining . . . he is the servant and slave of sin, John 8:34, and a captive of the devil by whom he is moved, Eph. 2:2; 2 Tim. 2:26. Hence the natural free will according to its perverted disposition and nature is strong and active only with respect to what is displeasing and contrary to God" (883).

Describing man's inability both Luther and the Formula of Concord, in accordance with Scripture, Ezek. 11:19; Matt. 13:5; Zech. 7:12, compare the heart of the unregenerate man "to a hard stone, which does not yield to the one who touches it, but resists, and to a rough block, and to a wild unmanageable beast; etc." (889). Human coöperation in salvation, or *synergism,* is therefore wholly excluded. Man has, as Luther put it, only *capacitas passiva.* But though merely the passive subject of conversion man has not lost his identity as a rational being. "When Luther says that with respect to his conversion man is purely passive, that is, does nothing whatever toward it, but only suffers what God works in him, his meaning is not that conversion takes place without the preaching and hearing of God's Word; nor is this his meaning that in conversion no new emotion whatever is awakened in us by the Holy Ghost and no spiritual operation begun; but he means that man of himself, or from his natural powers, cannot do anything or help towards his conversion, and that conversion is not only in part, but altogether an operation, gift and present, and work of the Holy Ghost alone" (915).

The Holy Ghost, however, does not effect conversion without *means.* "By this means, and in no other way, namely through His holy Word . . . and the holy Sacraments . . . God desires to call men to eternal salvation, draw them to Himself, and convert, regenerate and sanctify them" (901).

This Word man can externally hear and read, even though he is not converted to God and regenerate; "for in these external things, as said above, man even since the Fall has to a certain extent a free will, so that he can go to church and hear or not hear the sermon" (901 f.; 52 f.).

Man's inability to work out his own salvation does not do away with *man's responsibility.* Man is responsible for the attitude which he assumes toward the will of God. While the Holy Ghost alone converts man, yet man is always free to resist the Holy Ghost and reject the offered grace. "When such a person despises

the instrument of the Holy Ghost, and will not hear, no injustice is done to him if the Holy Ghost does not enlighten him, but allows him to remain in darkness of his unbelief and to perish; Matt. 23:37. And in this respect it may well be said that man is not a stone or block. For a stone or block does not resist the person who moves it, nor does it understand and is sensible of what is being done with it, as man with his will so long resists God the Lord until he is converted" (903).

God does not force man to become godly, but "draws him in such a way that his darkened understanding is turned into an enlightened one and his perverse will into an obedient one. And this is what the Scriptures call creating a new heart Ps. 51:10" (ib.).

After conversion man's renewed will *coöperates* with the Holy Ghost. "For after the Holy Ghost has wrought and accomplished this, and man's will has been changed and renewed by His divine power and working alone, then the new will of man is an instrument and organ of God the Holy Ghost, so that he not only accepts grace, but also coöperates with the Holy Ghost in the works which follow" (791) (for summary see p. 145, on Art. II of F. C.).

§ 9. Justification by Faith

The fundamental question with Luther was, How do I find a gracious God? Upon what rests my confidence that I am righteous before him, i. e., pleasing and acceptable to him? The Lutheran Confessions answer with one accord: Nothing whatever in man but only God's grace in Christ Jesus is the true ground of our salvation (45; 53; 461; 795; 927).

Justification consists of *non-imputation or forgiveness of sins* and *imputation of the righteousness of Christ.* They are not two separate acts of God, but actually two sides of one and the same act. "Sinful man is justified before God, that is, absolved and declared free and exempt from all sins . . . out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness" (45; 917; 919).

Justification is therefore not a process, a moral transformation, or being made righteous (Rom. Cath. view), but *a forensic act* by which God *freely—gratis* (45), *ex mera gratia* (919)—forgives a sinner his sins and imputes to him the righteousness of Christ. ". . . to be justified does not mean that a righteous man is made from a wicked man, but to be pronounced righteous in a forensic sense, as also in Rom. 2:13" (191; 205).

The sinner's justification was made possible only *through Christ* and the merit of his most perfect obedience in his life, suffering and death; hence the Confessions say "we are justified *proper Christum*" (45; 919; 935). Christ is the only Mediator, Propitiation, High Priest and Intercessor; his work cannot be supplemented by

saints (Augsb. Conf. and Apol., Art. XXI), nor by the sacrifice of the mass (ib. Art. XXIV; Smalcald Art. part II, Art. II), nor by the works of the justified. "Trusting in our own fulfillment of the Law is sheer idolatry and blaspheming Christ, and in the end it collapses and causes our consciences to despair. Therefore, this foundation shall stand forever, namely, that for Christ's sake we are accepted with God, and justified by faith, not on account of our love and works. This we shall make so plain and certain that anybody may grasp it. As long as the heart is not at peace with God, it cannot be righteous; for it flees from the wrath of God, despairs, and would have God not to judge it. Therefore the heart cannot be righteous and accepted with God while it is not at peace with God. Now, faith alone makes the heart to be content, and obtains peace and life, Rom. 5:1, because it confidently and frankly relies on the promise of God for Christ's sake" (167).

From beginning to end, the state of grace rests exclusively on God's gracious judgment. "Christ does not cease to be Mediator after we have been renewed. They err who imagine that He has merited only a *first grace* and that afterwards we please God and merit eternal life by our fulfilling of the Law. . . . If the regenerate ought afterwards to think that they will be accepted on account of the fulfilling of the Law, when would conscience be certain that it pleased God, since we never satisfy the Law? Accordingly we must always recur to the promise; by this our infirmity must be sustained, and we must regard it as certain that we are accounted righteous for the sake of Christ who is ever at the right hand of God, who also maketh intercession for us" (169).

The *instrumental cause* of justification, i. e., the means for its attainment is *faith alone;* hence it is said that we are justified *per fidem,* or *fide* (35; 141).

This *faith* is a *gift of God* (919). It excludes all human merit. "Faith justifies and saves not on the ground that it is a work in itself worthy, but only because it receives the promised mercy" (137). It is the only appropriate organ which lays hold on and appropriates Christ's righteousness. Accordingly it can be said that "faith is that very righteousness by which we are accounted righteous before God" (147). "This faith God imputes for righteousness before Him" (45).

Justifying faith is not merely a knowledge of history *(notitia historiae),* the intellectual acceptance of the doctrine of the church (Rom. Cath. view), nor primarily knowledge of God and Christ (Calvin), nor the Romish *fides caritate formata,* faith perfected by love, but *assent to the promises of God* and *the certain trust of the whole heart and will* in the merit of Christ, i. e., the trust by which each individual appropriates to himself the universal proclamation (133; 135). Justifying faith is *a new relation* of

man to God,—a relation of a wholly personal nature (925; 793). This righteousness apprehended by faith is the sure foundation upon which rest the consolation of the believing conscience and the certainty of salvation. "Being justified we have peace with God, i. e., we have consciences that are tranquil and joyful before God" (149; 155). "Faith obtains eternal life, because faith justifies us and has a reconciled God. But eternal life is due the justified, according to the passage, Rom. 8:30: Whom He justified, them He also glorified" (175).

The doctrine of justification is the *articulus stantis et cadentis ecclesiae*—the article by which the church stands or falls—"of which nothing can be yielded or surrendered," for "upon this article all things depend which we teach and practice in opposition to the Pope, the devil and the whole world" (461).

§ 10. The Believer's Life

Faith receives the imputed righteousness of Christ; at the same time it is the beginning of a new life. Between the two things there exists the relation of succession in thought, not in time. With God's forensic declaration that the believer in Christ is righteous is given *at once* the new life of the believer. "After man has been justified by faith, then a true living faith worketh by love, Gal. 5:6, so that thus good works always follow justifying faith, and are surely found with it, if it be true and living; for it never is alone, but always has with it love and hope" (795). From faith spring forth "*good works* as the *fruits of justification*" (45). Faith can be as little without good works as fire can be without light and warmth (941). "The good works that follow do not belong to the article of justification before God" (795). The Formula of Concord, Art. IV, asserts that good works are to be wholly excluded from the article of justification and salvation, but that they are the sure fruits of true faith. It is therefore correct to say that good works are *necessary,* not as the ground of our salvation (Major's error, p. 146), for there is no proportion between the two, but as proof of our salvation. Hence the Formula of Concord says that "those who are born again and renewed by the Holy Ghost, are bound to do good works" (799); not that the regenerate render new obedience "from coercion or the driving of the Law, but from a voluntary spirit" (ib.). Nor do good works "maintain faith and salvation in us, but the Spirit of God alone, through faith, of whose presence and indwelling good works are evidences" (ib.). 'Because we Lutherans lay such great stress on the doctrine of justification by faith, without good works, many people decry us as dead orthodoxists, who think they can live as they please, if only they believe as they ought. Some sling such mud in ignorance, some through malice. Some cannot, and some will not, keep separate and distinct the two doctrines, that of justification and that of sanctification. Good works of man have no place in justification—that is God's act;

good works have their proper and very important place in sanctification—that is the believer's life. But do we think little of good works because we give them no standing in justification? By no means! Do we disparage the moon because we admit the sun is brighter? Do we despise silver because gold is more precious. All the zeros to the left of a unit are without value; all the zeros to the right of a unit are of great value: justification is the unit, all the works done after it are useful" (Dallmann, Ten Commandments, p. 320 f.).

Only the works that *proceed from a true and living faith* are *good* works. "For without faith human nature can in no wise do the works of the First or of the Second Commandment" (57). "Of works that are truly good and well-pleasing to God . . . faith must be the mother and source; and on this account they are called by St. Paul true fruits of faith, as also of the Spirit. . . . Whatsoever is not of faith is sin. For the person must first be accepted of God, and that for the sake of Christ alone, if also the works of that person are to please Him" (941).

Moreover, *only such works are good as God has commanded* in His Word and Law, and not such as have been devised and commanded by the church (see A. C., Art. XXVII, of monastic vows). Nor can the voice of *conscience* be the standard of good works. Conscience often errs and must itself be brought to the standard of the law in order that its error be corrected. It is therefore a *norma normata* but it cannot be a *norma normans,* a trustworthy rule of conduct. Nor can the *gospel* be the standard of good works (Poach's error, p. 146), for its office is to declare the promise of the free grace. *The law* is the standard of good works. In the conclusion of the Ten Commandments (Large Cat.) Luther says: "Thus we have the Ten Commandments, a compend of divine doctrine, as to what we are to do in order that our whole life may be pleasing to God, and the true fountain and channel from and in which everything must arise and flow that is to be a good work, so that outside of the Ten Commandments no work or thing can be good or pleasing to God, however great or precious it be in the eyes of the world." The significance of the law for the regenerate is, therefore, to regulate and direct his whole life. "As regards to distinction between the works of the Law and the fruits of the Spirit, we believe, teach, and confess that the works which are done according to the Law are and are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate, as though they knew of no command, threat, or reward; for in this manner the children of God live in the Law and walk according to the Law of God, which [mode of living] St. Paul in his epistles calls the Law of Christ and

the Law of the mind, Rom. 7:25; 8:7; Rom. 8:2; Gal. 6:2" (807).

In the present life regeneration and renewal are not complete, but only begun. *Perfection* is the ideal after which the believer must aim though its perfect attainment is not possible in the earthly life. In opposition to the Romish error that the righteous can perfectly keep the commandments of God and fulfill them the Reformers maintained that there is no complete instantaneous perfection and ceasing from sin in this life. "Good works although pleasing and acceptable to God" are nevertheless "impure and incomplete in this flesh" (941) as also renewal or sanctification "is not entirely perfect and complete in this life" (925).

But while the good works of the believer exclude all human merit, yet he will be *rewarded* for them. "It is God's will and express command that believers should do good works, which the Holy Ghost works in believers, and with which God is pleased for Christ's sake, and to which He promises a glorious reward in this life and in the life to come" (951).

In contrast with the self-chosen holiness and worship, self-imposed imaginary duties and false monastic ideals of Rome the Lutheran Confessions stress the value of life's vocation in family, state and human society (49; 53; 71; 77; 449; 501).

§ 11. The Means of Grace

God works in us justifying and saving faith through Word and Sacraments as divinely appointed instrumentalities, generally called *means of grace* (A. C., Art. V). On the one hand, the means of grace either "awaken faith in those who use them" or, if it is present already, "confirm it" (49). On the other hand, the saving effect of the means of grace is conditioned upon the faith of those who use them (ib.). The inconsistency that faith is here described as the effect and also as the condition of the effect of the means of grace is only apparent. We have to distinguish between faith longing for salvation and faith appropriating salvation. The divine promises offered through the means of grace *awaken faith,* that is the desire of salvation, and this desire is satisfied when faith believes, that is, accepts the divine promises.

Over against the Enthusiasts who maintained an immediate, inward operation of the Spirit without external means of grace and therefore despised the divinely appointed instrumentalities, the Augsburg Confession (ib.) emphasizes the Lutheran principle that the Spirit does not work without the Word—*Deus interna non dat nisi per externa*—and states that God has appointed the means through which, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God in those who hear the Gospel.

(1) *The Word* is *the* means, *the only proper means of grace,* for in the Sacraments it is also the Word that comes to us, only in

a different form; hence the distinction between the *audible* and the the *visible word*. Therefore sometimes the Confessions mention only the Word. "God grants His Spirit or grace to no one, except through or with the preceding outward Word" (495; 787).

The Word as a means of grace produces *repentance* or conversion. To repentance are ascribed two parts, namely, *contrition,* sorrow or terror on account of sin, and *faith* that sins are forgiven and grace is obtained through Christ. The Word as commanding what man should do and leave undone, giving knowledge of sin, threatening temporal and eternal punishment and leading him to contrition is designated as *Law*. "Everything that reproves sin is, and belongs to, the preaching of the Law." Even "the suffering and death of Christ is a terrible declaration and preaching of God's wrath against sin" (955; see also 479). Contrition is not sufficient for true and salutary conversion to God if faith in Christ be not added. Contrition alone leads into despair; therefore "to a true and salutary repentance the preaching of the Law is not sufficient but the Gospel should be added thereto" (957). The Word as offering the grace of God in Christ Jesus is designated as *Gospel*. "Everything that comforts, that offers the favor and grace of God to transgressors of the Law, is, and is properly called, the Gospel, a good and joyful message that God will not punish sins, but forgive them for Christ's sake" (959). Faith accepts grace offered through the Gospel. "The consolatory promise of grace through the Gospel must be believed, as Christ declares, Mark 1:15: Repent and believe the Gospel, i. e., become different and do otherwise, and believe my promise" (481).

Through the entire life the converted sinner needs the preaching of both the Law and Gospel. "In Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh" (489). Both Law and Gospel must always be preached in the church, but *both must* also *be retained unmixed*. "The Law only accuses and terrifies consciences" (259). "The Gospel brings comfort and consolation to the troubled heart" (481). "The mere preaching of the Law either makes *presumptuous* men, who imagine that they can fulfill the Law by outward works, or forces them utterly to despair" (955). "The mere preaching of the Gospel makes *secure* men. It offers its comforts only to penitent sinners who are terrified by the preaching of the Law . . . And lest repentance or the terrors of the Law turn into despair the preaching of the Gospel must be added, that it may be a repentance unto salvation, 2 Cor. 7:10" (ib.) "As Dr. Luther has urged this distinction, with especial diligence in nearly all his writings, and has properly shown that the knowledge of God derived from the Gospel is far different from that which is taught and learned from the Law" (959). Over against the antinomianism of John Agricola, who main-

tained that repentance is to be based upon the Gospel and not upon the Law (see p. 146), the Formula of Concord clearly set forth the office of both the Law and the Gospel (Art. V). "The two doctrines belong together, and should also be urged by the side of each other, but in a definite order and with proper distinction" (961). "The Law shows sin, the Gospel grace; the Law indicates the disease, the Gospel the remedy" (Melanchthon).

(2) *The Sacraments* are not only marks of profession (Zwingli) but signs and evidences of the divine will toward us for the purpose of quickening and strengthening our faith (49; 309). They are really means of grace, just as the Word is, and actually contain and offer the grace of God by virtue of the word and will of Christ; they are "efficacious signs and sure testimonies" (309). The effect of the Word and of the Sacraments is one and the same. The Sacraments are "the visible Word" representing to the eye what the Word instils into the mind through the ear. "Just as the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word and of the rite is the same, as it has been well said by Augustine that a Sacrament is a *visible* word, because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same" (309). But while the Word offers the divine promise in general the external elements offer and seal it to the individual. ". . . the Sacraments are the signs and seals of the promises" (313) "to every believer in particular" (1075).

The power and efficacy of the sacraments depend solely upon God's appointment and promise. Neither unbelief in the recipient, nor unworthiness in the administrant can make the means of grace inoperative. "Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men" (47; also 227).

The saving effect of the sacraments, however, is conditioned upon the faith of him who receives them (49). "In the use of the Sacraments faith ought to be added, which should believe these promises, and receive the promised things, there offered in the Sacraments" (313). "Of what advantage would these miracles and promises be to an unbeliever?" (ib.).

The Apology (ib.) expressly rejects the Romish doctrine of the *ex opere operato,* according to which the sacraments are effectual merely because of the outward performance and reception of them.

The number of the sacraments is to be determined according to the Scriptures. "No prudent man will strive greatly concerning the number or the term, if only those objects still be retained which have God's command and promises" (313; 390). Accordingly, in the Apology Melanchthon enumerates three sacraments.

"If we call Sacraments rites which have the command of God and to which the promise of grace has been added it is easy to decide what are properly Sacraments. . . . Therefore Baptism, the Lord's Supper and Absolution, which is the Sacrament of Repentance, are truly Sacraments" (309). The Augsburg Confession in placing Art. XIII, of the Use of the Sacraments, after the discussion of baptism, Lord's Supper and repentance, also indicates that there are three sacraments. Later, Luther demanded three constituents as essential to a sacrament, namely, divine institution, earthly element, and heavenly gift, and so the Smalcald Articles and the two Catechisms enumerate two sacraments.

§ 12. Baptism

Baptism, instituted by Christ himself, is necessary to salvation, Mark 16:16 (579). "Baptism is no human trifle, but instituted by God Himself, . . . it is most solemnly commanded that we must be baptized or we cannot be saved" (733).

The sacramental union of the water with the Word makes baptism a means of grace. Luther called baptism as comprehended in God's command and connected with God's Word "a divine water"; "not that the water in itself is nobler than other water, but that God's Word and command are added" (735).

The Lutheran Confessions do not enjoin a certain mode of baptism, i. e., whether the water is to be applied by immersion, pouring or sprinkling.

Baptism is God's means by which we are received "into the kingdom of Christ, . . . the Sacrament by which we are first received in the Christian Church" (749).

Baptism works forgiveness of sins, i. e., it removes the guilt of all sin, actual and original, although the material of original sin, that is, concupiscence, remains (1153). Together with the forgiveness of sins man receives through baptism the Holy Spirit who begins the sanctifying work in man (ib.). Thus baptism creates a relation of fellowship of God with man. This new relation is designated as the new birth, or regeneration; hence baptism is called "the washing of regeneration and renewing of the Holy Ghost," Titus 3:5 (551).

Baptism is truly a means of grace whether man believes or not. For man's faith does not make a sacrament nor does his unbelief unmake it. "My faith does not make Baptism but receives it" (745). The *beneficial effect* of baptism, however, is dependent upon faith which appropriates baptismal grace. "Faith alone makes the person worthy to receive profitably the saving, divine water" (741). Without faith it profits nothing, notwithstanding it is in itself a divine superabundant treasure" (739).

Baptism seals the covenant relation which God establishes with us, and *God's covenant remains forever;* it remains even if a person receives baptism without faith or after baptism falls

from faith, "for God's ordinance and Word cannot be made variable or be altered by men" (747), "for gold is not the less gold though a harlot wear it in sin and shame" (ib.). If such a one comes to faith he is not to be baptized again, but he simply returns in true repentance to the covenant relation once and forever established in baptism. "If you did not believe, then believe now and say thus: the baptism indeed was right but, I, alas! did not receive it aright" (747). "Our baptism abides forever; and even though some one should fall from it and sin, neverthless we always have access thereto, that we may again subdue the old man. But we need not again be sprinkled with water; for though we were put under the water a hundred times, it would nevertheless be only one Baptism, although the operation and signification continue and remain" (751).

Repentance, therefore, is not a new sacrament,—a second plank grasped by a shipwrecked man after the ship of baptism is broken (Rom. Cath. view), "for the ship never breaks, because it is the ordinance of God, and not a work of ours; but it happens, indeed, that we slip and fall out of the ship. Yet if any one fall out, let him see to it that he swim up and cling to it till he again come into it and live in it, as he had formerly begun" (ib.).

The *effect* of baptism must last *throughout the entire life.* The effect is twofold: baptism is a never-failing fountain (1) of power and encouragement for the daily conflict with sin, and (2) of consolation and strength for the daily renewal of the spiritual life. Answering the question: What does such baptizing with water signify? Luther says in his Small Catechism: "The old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and again a new man daily come forth and arise, who shall live before God in righteousness and purity forever" (551); and in the Large Catechism: "These two parts, to be sunk under the water and drawn out again, signify the power and operation of Baptism, which is nothing else than putting to death the old Adam, and after that the resurrection of the new man, both of which must take place in us all our lives, so that a truly Christian life is nothing else than a daily baptism, once begun and ever to be continued" (749).

In opposition to the Anabaptists who laid the emphasis in the sacrament upon their own act as against the act of God and saw in baptism nothing but a sign that the new birth has already taken place, and consequently rejected *infant baptism,* the Reformers maintained the right and necessity of infant baptism.

Children are to be baptized as well as adults, for baptism is necessary to salvation (245). The promise of salvation belongs not alone to the old, but also to little children (ib.). "For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them" (493). Salvation is offered through baptism; consequently children are to be baptized (245).

The *necessity of baptism* is *relative,* not absolute. The Lutheran dogmaticians held that in case baptism cannot be administered because of unavoidable circumstances, it is not the want but the contempt of the sacrament that is fatal.

As to the question: can little children believe? Luther advises the simple to dismiss this question from their minds and refer it to the learned (743). If, however, one wishes to answer, one should point to the fact that infant baptism is pleasing to God, because he has given the Holy Ghost to many who were baptized in infancy. To deny this is to maintain that the Christian church, the communion of saints, has ceased to exist (743; 245). Luther ascribed to the infant a receptivity or faith of its own, which faith the Holy Spirit effects in response to the prayers of the sponsors and parents. But the necessity of infant baptism is not dependent on the faith of the infant but solely upon the command of God. "We bring the child in the conviction and hope that it believes, and we pray that God may grant it faith; but we do not baptize it upon that, but solely upon the command of God" (747).

According to Luther baptism (whether received by adults or infants) is symbol and pledge of the forgiving, regenerating grace of God in Christ independent not only of man's work but also of man's faith. My faith does not make baptism, but receives it. The chief question with Luther, therefore, was not: can little children believe? but rather: is the heavenly gift conferred through baptism of such a kind that also a child can receive it? Now, baptism confers regeneration and entrance into Christ's kingdom. When Christ says: "Suffer the little children to come unto me, forbid them not: for of such is the kingdom of God" he thereby clearly shows that little children are capable of receiving the kingdom of heaven. "Faith not being a work of man, but of God, and being a state, a temper, a disposition, an attitude of heart and mind toward God, as well as a conscious act, Lutheranism has never found it difficult to regard such faith as bestowed already in infancy through the Word of God applied in Holy Baptism" (Jacobs, Hist. of the Ev. Luth. Church in the United States, p. 6).

§ 13. The Lord's Supper

Like baptism, the Lord's Supper is a sacrament only on account of the words by which Christ has instituted it (753). "Upon these words rest all our foundation, protection and defense against all errors and deception that have ever come or may yet come" (757) (see also 985). "It is the Word which makes and distinguishes this Sacrament, so that it is not mere bread and wine, but is, and is called, the body and blood of Christ" (755).

The bodily presence of Christ in the Lord's Supper is not ascribed to the consecration but alone to the almighty power of

Jesus Christ and is based upon Christ's words of the institution. "Not the word or work of any man produces the true presence of the body and blood of Christ in the Supper, whether it be the merit or recitation of the minister, or the eating and drinking or faith of the communicants; but all this should be ascribed alone to the power of Almighty God and the word, institution, and ordination of our Lord Jesus Christ" (999).

The Lord's Supper is a sacrament only if the institution of Christ is observed as he appointed it. "Where his institution is observed and His words are spoken over the bread and wine, and the consecrated bread and wine are distributed, Christ Himself, through the spoken words, is still efficacious by virtue of the first institution, through His word, which He wishes to be there repeated" (ib.). The *consecration* alone makes no sacrament; it must be followed by *distribution* and *reception.* "This blessing, or the recitation of the words of institution of Christ alone does not make a sacrament if the entire action of the Supper, as it was instituted by Christ, is not observed (as when the consecrated bread is not distributed, received or partaken of, but is enclosed, sacrificed, or carried about)" (1001). This was directed against the Romish abuse and perversion of the sacrament, namely, the withdrawal of the cup from the laity, the sacrifice of the mass and exhibition of the host for adoration in the mass and in eucharistic processions. *Nihil habet rationem sacramenti extra usum a Christo institutum.* "Nothing has the nature of a sacrament apart from the use instituted by Christ" (ib.).

Adhering to the plain and simple words of the institution the Lutheran Confessions reject any metaphorical interpretation, or Capernaitic conception, and maintain that in the Holy Supper the body and blood of Christ are truly and essentially present, and are truly distributed and received "with, in, and under" the earthly symbols of bread and wine which remain bread and wine (809). In opposition to the view of the Sacramentarians the Lutheran Confessions maintain *the real presence* of Christ's body and blood in the Supper . . . "over against this it is taught in the Augsb. Confession from God's Word concerning the Lord's Supper: That the true body and blood of Christ are truly present in the Holy Supper under the form of bread and wine, and are there dispensed and received, and the contrary doctrine is rejected (namely that of the Sacramentarians) that the body of Christ, because He ascended to heaven, is not truly and essentially present there upon earth in the Sacrament" (975). In opposition to the Romish doctrine of transubstantiation the Confessions declare that the real *presence does not consist in an essential change* of the elements of bread and wine into the body, flesh, blood, soul and divinity of Christ. "We reject and condemn as false, erroneous and misleading . . . the papistic transubstantiation, when it is taught that the consecrated or blessed

bread and wine in the Holy Supper lose entirely their substance and essence and are changed into the substance of the body and blood of Christ" (1009). Nor does the real presence consist in a local or physical inclusion in the elements as though the body and blood of Christ were locally enclosed in the bread and wine, or combined in their essence, or mingled together (impanation, subpanation, or consubstantiation). It is true, in describing the real presense Luther uses in the Small Catechism the phrase "under the bread and wine" (555); in the Large Catechism, "in and under" (755); Melanchthon, in the Apology, says "with" (247); the Formula of Concord uses all three prepositions together (983). But thereby the Confessions do not imply a local conjunction or presence, or a commingling of Christ's body with the elements into one substance, but designate an intimate *sacramental* union of the body and blood of Christ with the visible elements, i. e., an illocal, supernatural union, and confined to sacramental action or actual use, the heavenly gift and the earthly element each retaining its own substance, "just as in Christ two distinct unchanged natures are inseparably united, so in the Holy Supper the two substances, the natural bread and the true natural body of Christ are present together here upon earth in the appointed administration of the Sacrament . . . this union of the body and blood of Christ with the bread and wine is not a personal union, as that of the two natures of Christ, but as Dr. Luther and our theologians call it, a sacramental union" (985). "In the Lord's Supper there is an earthly material, bread and wine, and a celestial material, the body and blood of Christ. The doctrine of transubstantiation identifies these; that of consubstantiation or impanation confuses and mingles them; the symbolic doctrine separates them; the Lutheran doctrine of the real presence unites them" (Voigt, Bibl. Dogmatics, p. 214 f.).

The Formula of Concord restates Luther's theory of the ubiquity of Christ's body (1005). Luther explained the ubiquity on the ground of the personal union of the two natures. The two natures are one single person. Wherever Christ is there he is entire (see p. 159 f.). Luther also distinguished between a ubiquitous and sacramental presence. Christ is everywhere, but we can really find and apprehend him where he by his words binds himself to the bread for the reception of the communicant (Erl. ed., 29, 338; 30, 67 f.).

On account of the sacramental union the bread and wine are truly the body and blood of Christ (811). From the sacramental union follows that the body and blood of Christ are taken with the bread and wine not only spiritually by faith (Calvin), but also orally by mouth *(manducatio oralis)* (ib.); yet not Capernaitically, but in a supernatural heavenly mode because of the sacramental union (995).

If the communion with the body and blood of Christ is not

only a communion by faith (Calvin), but a communion by eating and drinking it follows that not only true believers but also the unworthy and unbelievers receive the true body and blood of Christ *(manducatio indignorum)* not for life and consolation, but for judgment and condemnation, 1 Cor. 11:27 ff. "The body of Christ is not only received spiritually by faith, which occurs also outside of the use of the sacrament, but also orally, not only by believing and godly, but also by unworthy, unbelieving, false and wicked Christians" (997; 983).

But in order to receive the blessing, which the body and blood of Christ bring, *the spiritual eating must accompany the bodily eating;* for it is faith alone that apprehends life and salvation in the present body of Christ (761; 813; 997). Believers receive the body and blood of Christ as a pledge and assurance that their sins are surely forgiven. "What is the benefit of such eating and drinking? That is shown us in these words: Given, and shed for you, for the remission of sins; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation" (557). Therefore Luther calls this sacrament "a food of souls which nourishes and strengthens the new man," as distinguished from "Baptism by which we are first born anew" (757). The Formula of Concord mentions as the beneficial effect of receiving Christ's body and blood particularly that we "in all troubles and temptations firmly rely, with sure confidence and trust, and abide in the consolation that we have a gracious God, and eternal salvation on account of the Lord Jesus Christ" (995).

§ 14. The Church

(a) *Conception of the Church.*

The Word of God is proclaimed and the sacraments are administered only in the church. Hence Luther said: "Whoever would find Christ, must first of all find the church; . . . for outside of the Christian church is no truth, no Christ, no salvation" (Erl. ed., 10, 162, 444; Large Cat., 693). This church is not an outward organization but "the congregation of saints" (47; 227), "a fellowship of faith and the Holy Ghost in hearts" (227). There has always been and always will be a true church, a communion of "saints" (691; 229; 233; 1079), so called as sanctified by the Holy Spirit in the Word of God and true faith; for the same reason the church is called *"holy"* (229; 324; 693). The saints, one in faith,—and they only—are the *one* true church, spread throughout the Christendom of all times and ages. The church in this sense is an object of faith; and the term "church" used in this sense has no plural form. "I believe that there is upon earth a little holy group and congregation of pure saints, under one head, even Christ, called together by the Holy Ghost

in one faith, one mind and understanding, with manifold gifts, yet agreeing in love, without sects or schisms" (691). This church is spiritual and *invisible.* But since it exists in a *visible,* earthly form, it exists not without commixture of hypocrites and ungoldly men (47). "Hypocrites and wicked men are members of this true Church according to outward rites, yet when the Church is defined, it is necessary to define that which is the living body of Christ; . . . the kingdom of Christ is spiritual" (231). "Wherefore, those in whom Christ does not act through His spirit are not the members of Christ" (227). "These godless men, although they have the fellowship of outward signs, are nevertheless not the true kingdom of Christ and members of Christ; for they are members of the kingdom of the devil" (233). Since this one true church embraces all believers everywhere it is also called *"catholic."* In order to express the universality of the church Luther retained the term, already used before his time, *Christian church* instead of catholic, for "throughout the whole world where there are Christians there is the church" (Erl. 23, 281). But though the church is originally a fellowship of faith and of the Holy Ghost in the hearts of men, it "nevertheless has outward marks so that it can be recognized, namely, the pure doctrine of the Gospel, and the administration of the Sacraments in accordance with the Gospel of Christ" (47; 227). Word and sacraments are absolutely essential to its existence, for only "through the Word and Sacraments, as through instruments, the Holy Ghost works faith" (45).

The Apology explains what is meant by "the pure doctrine of the Gospel," namely, "the foundation, i. e., the true knowledge of Christ and faith." Upon this foundation the church is built. There are also those "who build upon the foundation stubble that will perish, i. e., certain unprofitable opinions, [some human thoughts and opinions] which nevertheless, because they do not overthrow the foundation, are both forgiven them and also corrected." But there are such doctrines which overthrow the foundation as when the Romish Church condemns the article that remission of sins is received by faith, or teaches that men merit the remission of sins by love to God, prior to grace, and that the Sacraments justify *ex opere operato* (233). Papacy, therefore, defending such errors, is no longer a member of the true church but thereby "establishes the Kingdom of Antichrist. For the kingdom of Antichrist is a new service of God, devised by human authority rejecting Christ, just as the kingdom of Mahomet . . . " (319). "And yet, as God still kept His Church, i. e., some saints, in Israel and Judah, so God still preserved His Church, i. e., some saints under the Papacy, so that the Christian Church has not entirely perished" (419).

In opposition to Rome the Lutheran Confessions assert that the church is the communion of believers, and maintain that only

the Word and sacraments—and not all manner of ceremonies and ordinances instituted by men—are necessary to the existence of the one, true church (see Augsb. Conf., Art. VII and XV).

In opposition to the Anabaptists the Lutheran Confessions assert that the church is an institution of salvation, and maintain that without the Word and sacraments there is no church (245; 689; 693).

The Lutheran Church does not claim to be the only true church of God. Denominating the Lutheran Church the Confessions use the plural form "our churches" (A. C., Art. I; 59; and often). Whenever they use the singular they designate the congregation of believers scattered throughout the whole world. The Formula of Concord distinguishes between "the Church of Christ" (951), or "the Church of God" (1079); and "the churches which pledge themselves to one doctrine and religion" (851), or "the reformed churches" (ib.), or "the pure evangelical churches" (849). But the Lutheran Church does claim to have the essential marks of the true church, i. e., the Word and Sacraments rightly used according to the institution of Christ. Accordingly, a Lutheran confesses with Luther: "I am also a part and member of the same" (i. e., the true church), "a sharer and joint owner of all the goods it possesses, brought to it and incorporated into it by the Holy Ghost by having heard and continuing to hear the Word of God, which is the beginning of entering it" (691).

(b) *The Ministry.*

Since the preaching of the Word and the administration of the sacraments are absolutely essential for the existence of the church, a ministry of the Gospel is necessary. Therefore, the church must appoint and ordain suitable persons to this office (497). "The Church has the command to appoint ministers, which should be most pleasing to us, because we know that God approves this ministry, and is present in the ministry [that God will preach and work through men and those who have been chosen by men]" (311). "Wherever the Church is, there is authority to administer the Gospel. Therefore it is necessary for the Church to retain the authority to call, elect and ordain ministers" (523). The office of the Christian ministry, therefore, rests upon a divine institution (A. C., Art. V). "The ministry of the Word has God's command and glorious promises" (311).

The *office of the ministry is not: "to sacrifice* for the people, and merit the remission of sins for others" (ib.); nor *to rule* over the church; "Peter, 1 Pet. 5:3, forbids bishops to be lords and to rule over the churches" (95); "the Church is above the ministers" (507)—by "Church" is, of course, not meant the individual local congregation, but the congregation of all believers—; nor *to make, introduce and impose human laws,* ceremonies and traditions as useful and necessary to salvation (87; 445); nor to

interfere with civil government or assume authority over the state. The office of the Gospel ministry is only *to preach the Gospel* and *to administer the sacraments* (A. C., Art. V; 85). This includes the *power of jurisdiction* consisting in the *use of the keys,* to remit and retain sins (85). "According to the Gospel, or . . . , by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10:16: "He that heareth you heareth Me" (87). "The bishop has the power of the order, i. e., the ministry of the Word and Sacraments; he has also the power of jurisdiction, i. e., the authority to excommunicate those guilty of open crimes and again to absolve them if they are converted and seek absolution" (447).

As an aid to receiving absolution *voluntary private confession* is recommended over against the Romish practice of compulsory, auricular confession, but "an enumeration of all sins is not necessary" (A. C., Art. XI). A Christian minister has not the command to investigate secret sin as "a judge ought to investigate a case before he pronounces upon it," but to remit sin, "for which reason absolution, which is the voice of the Gospel remitting sins and consoling consciences, does not require judicial examination" (281).

Private confession is a *merely human ordinance.* "Confession is of human right only. Nevertheless on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us" (71). *Absolution* is a *divine ordinance*—"the voice of God and by God's command" (69). Hence the Augsb. Confession, Art. XI, says that "private absolution," i. e., the individual offer to the individual believer, of the divine remission, whether made in the presence of others of in the presence of the pastor alone, "ought to be retained in the churches" (47).

Christian ministers also have the power to exclude manifest and obstinate sinners from the Lord's table and other communion of the church until they amend their lives and avoid sin. This is called the *minor excommunication* or *lesser ban* as distinguished from the *major excommunication* or *greater ban,* as the pope calls it, which is only a civil penalty and does not concern Christian ministers; for they "ought not to mingle secular punishment with this ecclesiastical punishment, or excommunication" (497).

To the church itself, and to no class in the church, is given the peculiar power and authority to preach the Gospel, remit and retain sins, and administer the sacraments. "This authority is

a gift which in reality is given to the Church, which no human power can wrest from the Church. . . . The keys have been given to the Church, and not merely to certain persons, Matt. 18:20: Where two or three are gathered together in My name etc." (523). Since the office of the keys has been given principally and immediately to the church it follows that the church itself calls and ordains those who shall exercise this ministry for it and that "no one should publicly teach in the church or administer the Sacraments unless he be regularly called"—*nisi rite vocatus*—(A. C., Art. XIV; also 497; 511).

Not *ordination* but the call in due form and order decides one's claim as a Christian minister. Ordination is the public recognition and solemn confirmation of the call to the ministry by the church; it is therefore not a sacrament in the strict sense of the word (311).

The Lutheran Confessions insist upon the *rite vocatus* for the sake of good order. In case of a necessity, however, as in the absence of a regularly called minister "even a layman absolves, and becomes the minister and pastor of another," for he is part of the true Church which has the authority to administer the Gospel (525).

The ministry, then, is an office, *ministerium ecclesiasticum,* and not a divinely privileged rank or order of men according to which the bishops of today are the direct successors of the apostles (apostolic succession). There is parity of all ministers of the Gospel. "By the confession of all, even of the adversaries, it is clear that this power by divine right is common to all who preside over churches, whether they are called pastors, or elders, or bishops. And accordingly Jerome openly teaches in the apostolic letters that all who preside over churches are both bishops and elders, and cites from Titus 1:5 f.: For this cause left I thee in Crete, that thou shouldest ordain elders in every city [and afterwards calls these persons bishops]" (521); "by divine authority the grades of bishop and pastor are not diverse" (523).

According to the needs and circumstances there are *diversities of ministration,* but all distinctions of rank among the ministers of the Gospel are of human origin, "it is by human authority that the grades of bishop and elder or pastor are distinct . . . the power [office and command] is the same" (ib.). Even the Pope who "claims for himself that by divine right he is supreme above all bishops and pastors in all Christendom" (503), "is only the bishop and pastor of the Church at Rome" (471). The Papacy was not instituted by God; it is "a human figment . . . it exercises no Christian office, and therefore it is necessary for the Church to continue and to exist without the Pope" (473); it is "a part of the kingdom of Antichrist" (319).

In the Smalcald Articles both Luther (Art. IV, of the Papacy)

and Melanchthon in his Tract (of the Power and Primacy of the Pope) oppose and denounce the Pope as "the Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power . . . and condemns, murders, and tortures all Christians who do not exalt and honor these abominations of the Pope above all things" (475).

(c) *Ecclesiastical Rites and Usages.*

The church in its empirical, earthly form has need of some sort of human ordinances in which to clothe the administration of the means of grace, the preaching of the Word, and public worship, but these must prove their legitimacy by the Gospel (A. C., Art. XXVI; XXVIII) and cannot claim divine sanction or unconditional obligation (ib. VII; XV). Neither the church nor its ministers have the right to impose upon the Christians usages or traditions as though their observance were necessary to salvation (49; 87; 106). Never can the observance of ecclesiastical rites be meritorius. "Human traditions instituted to appease God, to merit grace, and make satisfaction for sins are contrary to the Gospel" (315). Only such "ecclesiastical rites are to be observed as can be observed without sin, and are of profit in the Church for tranquility and good order" (ib.), "as particular holy days, festivals and the like" (49), since every unnecessary innovation creates confusion. Hence the Formula of Concord advises that a congregation should change church rites "without thoughtlessness and offence, in an orderly and becoming way, as at any time it may be regarded most profitable, most beneficial, and best for good order, Christian discipline and the edification of the Church" (1055).

Dissimilarity of rites instituted by men does not injure or destroy the true unity of the church. The one thing necessary for the true unity of the church is the pure doctrine of the Gospel and the right administration of the sacraments, but it is not "necessary that rites or ceremonies should be everywhere alike" (47). "The apostles themselves ordained for the sake of good discipline very many things which have been changed with time" (449; 93; 1063).

Church rites, though non-essential (adiaphora) in themselves, i. e., neither commanded nor prohibited by God, may nevertheless cease to be adiaphora, as when the Leipzig Interim (1548) sanctioned the renewed observance of Romish ceremonies. Such practice, being in fact a denial of the pure doctrine of the Gospel, would be highly offensive to the faithful. The Formula of Concord therefore declared (Art. X) that nothing is an adiaphoron in case of confession and offence) (see p. 147).

The spirit of historic conservatism is a marked characteristic of Luther's reformatory work as distinguished from that of the Swiss Reformers. It is particularly noticeable in Luther's liturgical

reforms. He retained, to a large extent, the ecclesiastical year with its set lessons and festivals. The festivals of the saints, of course, suffered some eclipse and gradually disappeared. "For when advantage and assistance, both bodily and spiritual, are no more to be expected, the worship of the saints will soon vanish" (469). In reconstructing the ancient liturgy for use in the church Luther rejected only what he deemed false and barren in the mother church, and adopted and developed what was true, fruitful and edifying, and molded it into forms which in style were already familiar to the people. His appreciation of the value of the set forms and ceremonies led him to retain many of the prayers and hymns of the medieval church along with new provisions of his own. It was not new forms but a new spirit which Luther gave to his church. The conception and spirit of the Roman liturgy excluded the people from active participation in the service, the sacrifice of the mass being performed *for* the people,but not *through* the people, nor even necessarily in their presence. According to Luther the service is constituted through the activity of the believing subject. The congregational Confiteor and Credo, and congregational singing as introduced by Luther both symbolize and realize the principle of direct access of the believer to God. That these acts of worship together with the preaching of the Word should be in the vernacular was a matter of course. In the German Mass and Order of Divine Service, 1526, Luther set forth the principles of Lutheran worship which furnished the model for Lutheran communities. There is, however, no authoritative form of liturgy for the whole church. The forms and expressions of worship are not essential: the one thing essential is living faith, and the forms of worship have their value only in defining, inculcating, stimulating and directing this faith.

(d) *The Lord's Day.*

What is true concerning the observance of rites and usages in general is true in regard to the observance of the Lord's Day in particular. The reformed concept of Sunday as a substitute for the Old Testament Sabbath is foreign to the Lutheran Church, for the Sabbath is abolished.

We have no statement in Holy Scripture concerning the observance or knowledge of the Sabbath before the Mosaic era. Gen. 2:1-3 does not contain any commandment as to what *man is to do,* but only states what *God did.* The Old Testament Sabbath was instituted after the Israelites had left Egypt and before they came to Sinai (Ex. 16:22 ff.), and its observance was fixed as a duty (Ex. 20:8) for the Old Testament people and for them only, just as well as the sabbatical year, circumcision, the Passover, and the like. The Sabbath law was part of the ceremonial law of the Jews and not part of the moral law, and therefore it is not a law binding on Christians. St. Paul plainly shows how God, through the redemptive

work of Christ has freed the New Testament children from the bondage of the Old Testament law, and urges them to walk in the liberty wherewith Christ has made us free when he says, Col. 2:16-17: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of sabbath days, which are a shadow of things to come; but the body is Christ." And Gal. 4:9-11: "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." In accordance with this plain teaching of the New Testament the Augsb. Confession, Art. XXVIII, says: "Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted" (91). Luther, in the Small Catechism, does not speak of a prescribed day at all, giving the third commandment in this form, literally translated: "Thou shalt sanctify the day of rest" or "holy-day" ("Feiertag"), and, according to his own interpretation, the essential thing in this commandment is not a special day, neither the seventh, nor the first, nor any other day of the week, but only the hearing of the Word of God (541). In order to fulfill the requirement of this commandment it became necessary to select a day of rest from the days of the week. Says the Augsb. Confession: "And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might know that the keeping neither of the Sabbath nor of any other day is necessary" (91).

It is true we find our Lord and his disciples preaching in Jewish synagogues, or in Jewish places of prayer on the Sabbath, because it was on this day only that they found the Jews gathered in congregations; but we find also that the apostles and the Christians in the days of the apostles assembled for public worship on the first day of the week, John 20:19, 26; Acts 2:1; 20:7; 1 Cor. 16:2. These Scripture passages prove beyond all doubt that Sunday observance is not an institution of the pope or the Catholic Church, as the Adventists maintain, for in the days of the apostles there existed neither the pope nor the Roman Catholic Church. Note also that Sabbath keeping is not one of the "necessary things" enjoined on Gentiles by the apostolic council, Acts 15:29. According to this passage the Sabbath, as well as circumcision, etc., was no longer binding on Gentiles. The first

day of the week was, no doubt, selected as the day of the resurrection of Christ and of the outpouring of the Holy Spirit on the day of Pentecost, which that year was also the first day of the week.

The Lord's Day, then, is a purely Christian institution sanctioned by the direction and practice of the holy apostles and accepted by the early church. Says Dr. Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the Apostles to establish a divine command in this respect, for from them and from the early Apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday as sin" (Hist. of the Christ. Rel. and Church, one Volume ed., p. 186).

The Sabbath was a purely Jewish institution to be carried out by a small people in a limited territory. As the church left its narrow precincts in Palestine and extended over the world, where the same hours could not be kept as one festival day, the hours became of no value. Sabbatarian literature assures us not only that all Adventists on earth observe the same period together for the same purpose, but also that the Lord and the heavenly host keep Sabbath with all the Adventists on earth. Our geographical knowledge enables us to know that this is physically impossible. The heavenly host would have to keep the time of two whole days each week in order to observe the Sabbath with the New York Adventists and the Japan Adventists who are keeping their Sabbath a day before their brethren in New York.

From the fact that the Lutheran Church teaches that the Jewish Sabbath is abolished it must not be inferred that the third commandment is done away with. Says Luther in his Large Catechism: "This commandment, therefore, according to its gross sense, does not concern us Christians; for it is together an external matter, like other ordinances of the Old Testament, which are attached to particular customs, persons, times, and places, and now have been made free through Christ. But to grasp a Christian meaning for the simple as to what God requires in this commandment, note that we keep holy days not for the sake of intelligent and learned Christians (for they have no need of it), but first of all for bodily causes and necessities, which nature teaches and requires, for the common people, man-servants, and maid-servants, who have been attending to their work and trade the whole week, that for a day they may retire in order to rest and be refreshed. Secondly, and most especially, that on such day of rest (since we can get no other opportunity) freedom and time be taken to attend divine service, so that we come together to hear and treat of God's Word, and then to praise God,

to sing and pray. However, this, I say, is not so restricted to any time, as with the Jews, that it must be just on this or that day; for in itself no one day is better than another; but this should indeed be done daily; however, since the masses cannot give such attendance, there must be at least one day in the week set apart. But since from of old Sunday (the Lord's Day) has been appointed for this purpose, we also should continue the same, in order that everything be done in harmonious order and no one create disorder by unnecessary innovations. Therefore this is the simple meaning of the commandment: since holidays are observed anyhow, such observance should be devoted to hearing God's Word . . . ; yet that the resting be not so strictly interpreted as to forbid any other incidental work that cannot be avoided" (603 f.).

(e) *Church and State.*

The Lutheran Confessions stand for the complete separation of church and state. Both church and state are two distinct independent domains. The former is concerned about man's relation to God; the latter, about the citizen's place in the commonwealth and his relation to the government.

While the church has the power of the keys it does not have the power of the sword. The power of the keys is "exercised only by teaching or preaching the Gospel and administering the sacraments" (85). While civil government has to "defend bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace" (ib.) it has no jurisdiction over man's relation to God, his conscience and his spiritual interests. The civil government exercises its power and regulates its affairs by human law. It has the authority to make, apply and enforce laws, Rom. 13:1; Tit. 3:1.

Church and state are wholly diverse and therefore they cannot conflict, provided neither encroaches upon the other within its rightful sphere. Christ fully recognizes these two distinct domains and keeps them distinct and separate when he says: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" Matt. 22:21. And the Augsburg Confession, Art. XXVIII, says: "Since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. . . . Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission, to teach the Gospel and to administer the sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it

not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:36: My kingdom is not of this world; also Luke 12:14: Who made Me a judge or a divider over you? Paul also says, Phil. 3:20: Our citizenship is in heaven; 2 Cor. 10:4: The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations. After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God" (85). From this it follows "that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oaths when required by the magistrates, to marry a wife, to be given in marriage" (51). It further follows that obedience to magistrates and to the laws of the land is a religious duty. "Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men, Acts 5:29" (ib.). "Subjects owe to their government respect, obedience, personal service of their limbs, and their mental attainments for discharging some governmental office, and, if need be, the sacrifice of their lives whenever the government requires this for the suppression of disturbances of the peace. 1 Pet. 2:17; Rom. 13:1; Matt. 22:21 (Concordia Encyclopedia, p. 145). The attitude of the Christian with regard to war is plainly stated in these Scripture passages. Nor does Scripture anywhere represent the calling of a soldier or sailor as displeasing or objectionable to God. When the publicans and soldiers came to John the Baptist asking, What shall we do? They were not advised to change their *calling,* but to change their *heart* and prove themselves converted publicans and soldiers in their appropriate calling.

We conclude the discussion of this subject with a quotation from Dr. Jacob's Summary of Christian Faith:

"War is a great evil; but it is inevitable in a world of sin. Violence is an evil, but must be resorted to when other methods are exhausted. A nation without an army and navy is like a city without a police force, viz., at the mercy of the lawless. The failure of those charged with their protection to strike a blow for the rescue of the innocent from oppression is not an example of Christian love, but an outrage upon divine justice. Peace with flagrant violators of law is treachery to God. Hence the Gospel brings not only peace, but war—"peace to men of good will" (Luke 2:14), but war with those who array themselves against God's law (Matt. 10:34). Hence there will be no ceasing of wars until Christ's return, and the reign of sin on earth closes (Matt. 24:6, 7). When the soldiers, therefore, came to the preacher of repentance in the wilderness (Luke 3:24) for spiritual instruction they were not advised to abandon their calling; neither was the centurion repelled by our Lord, as one whose occupation was unlawful, but, on the contrary, he received the highest commendation (Matt. 8:10), just as

at a later time Cornelius (Acts 19:22). The words: "He beareth not the sword in vain" (Rom. 13:4), completely vindicate war for just grounds as a last resort. For this reason the Augsburg Confession (Art. XVI), says: "It is right for Christians to engage in just wars and serve as soldiers." (Art. XX): "The Emperor may follow David's example in making wars to drive away the Turk from his country."

Wars become less numerous and their horrors are mitigated as the principles of Christianity pervade the world. Resort to arbitration instead of the sword, is a result of the progress of the Gospel. But terrible as war is, it is not the worst evil in the universe. This is found in the sin, i. e., the disregard of the rights of God and man, which, on the part of the one side or the other (and frequently of both), occasions war" (pp. 473-474).

§ 15. Eschatology

There was little occasion for the Lutheran Confessions to treat in detail of the last things, i. e., the state after death, the completion and perfection of the kingdom of God. They plainly state the Biblical teaching of Christ's return, the resurrection of all the dead, eternal life for the godly in heaven, and eternal punishment for the wicked in hell. "We confess that at the consummation of the world Christ shall appear, and shall raise up all the dead, and shall give to the godly eternal life and eternal joys, but shall condemn the ungodly to be punished with the devil without end" (51; 355). Consequently there is no room for a millennium here on earth and a twofold coming of Christ in the future, one at the beginning and another at the end of the millennium. The Anabaptists of the Reformation period expected a worldly kingdom of the saints on earth with sensuous enjoyments. The Augsburg Confession, Art. XVII, rejects not only this gross and sensuous millennialism as a doctrine based on Jewish apocalyptic literature and contrary to Scripture, but also any teaching that maintains two comings of Christ in the future and separates between a resurrection for the godly and a resurrection for the ungodly by any long period of time. "They condemn also others, who are now spreading certain Jewish opinions that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed" (51).

The chief proof text of Millennialism has always been Rev. 20:1-7. The chiliasts interpret this passage literally; their opponents, more in harmony with the book of Revelation, interpret it symbolically and maintain that this passage does not treat of the second coming of Christ. The millennial theory, then, is based on a passage which is admittedly difficult and doubtful in its interpretation. It is not safe to make an obscure passage the basis of a doctrine, and that doctrine in conflict with the plain teaching of other Bible texts. "If we are to consider the thousands of divergent, often fantastic, and sometimes belligerent attempts to interpret this passage, we shall reach the conclusion that it is a difficult problem, and that probably no one has yet made it plain. . . . To take this chapter, with its

figures and symbols, and interpret all the rest of the Bible by it, as Millennial Dawn does, is to reverse the divine law of interpretation, which is to interpret figurative passages by literal statements found elsewhere in the Scriptures" (Eaton, Millennial Dawn Heresy, p. 93). The only safe course is to follow the clear teaching of the New Testament on this subject; and the New Testament leaves no room for a millennium.

Scripture likewise knows nothing of an annihilation of the wicked, as held by Adventists and Russellites, nor of punishment of the wicked for a time and a final salvation of all including Satan. This error of the restoration of all things (apocatastasis), held by Origen (d. 254) and renewed by the Anabaptists of the Reformation period, was rejected by the Augsburg Confession, Art. XVII, "They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils" (51).

Scripture also leaves no room for an intermediate state of development in moral and spiritual progress. The Lutheran Confessions expressly reject the Romish error of purgatory, "for it conflicts with the chief article which teaches that only Christ, and not the works of men, are to help set free souls" (465; 289; 415). "Since the mass is not a satisfaction, either for punishment or for guilt, *ex opere operato,* without faith, it follows that the application on behalf of the dead is useless" (415). The Apology unequivocally disapproves of the application *ex opere operato* of the mass on behalf of the dead, but following the fathers of the church *does not prohibit* prayer for the dead (417). The Smalcald Articles, however, suggest "that all this may be safely omitted, even if it were no error and idolatry" since "nothing has been divinely commanded or enjoined upon us concerning the dead" (465).

As the Romanists maintained that, because eternal life is called a reward, it therefore is merited *de condigno* by good works (217), it became necessary for the Lutheran Confessions to explain in what sense the Scripture speaks of a *reward of good works.* Since Scripture plainly teaches "that we obtain eternal life through Christ by faith, not on account of our works" (219), it cannot mean that "our works are such that they ought to be a price for which eternal life is due" (219). "When eternal life is granted to good works, it is granted to those who have been justified, because no men except justified men, who are led by the Spirit of God, can do good works. Without faith it is impossible to please God" (221). "Eternal life is a reward because it is something due on account of *God's promise,* not on account of *our merits.*" Yet neither the desire for reward nor the fear of punishment should be motives of our good works, for we ought to labor for the glory of God, not for our own profit. God's threatenings set forth his wrath and lead us to repentance. God's promises set forth his grace that we may not despair in afflictions. "Just as the inheritance and all possessions of the father are

given to the son, as a rich compensation and reward for his obedience, and yet the son receives the inheritance, not on account of his merit, but because the father, for the reason that he is his father, wants him to have it. Therefore it is a sufficient reason why eternal life is called a reward, because thereby the tribulations which we suffer, and the work of love which we do, are compensated, although we have not deserved it" (219).

CHAPTER FIVE

THE REFORMED CHURCH

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§ 1. General Characteristics

We use the term "Reformed Church" as designating that body of Protestant churches known historically in distinction from the Lutheran Church as the Reformed or Calvinistic Churches. It is allowable to speak of "the Reformed Churches," for the various Reformed bodies in Europe and America are branches of the same family and recognize each other as such. They differ from one another in church discipline and form of worship but they adopt the doctrines of the Reformed system.

Almost contemporaneous with, but rather independent of, the Lutheran movement in Germany was the Zwinglian reformation in Switzerland. Zwingli's reformation differed more than Calvin's from the Lutheran in the doctrine of the sacraments, especially in the doctrine of the Lord's Supper. Zwingli was also more radical in his reform and departed farther than Calvin from the received traditions in matters of government, discipline and worship. The direct influence of his theology, however, was short lived. The Arminians adopted his doctrine of the Lord's Supper, but it received no symbolical authority in the Reformed Church. Even men like Bullinger, Zwingli's successor in Zurich, accepted his doctrinal views in a modified form. Calvinism triumphed over Zwinglianism everywhere in Switzerland.

The true founder of the Reformed Church was Calvin. It is true the Reformed theology had its origin in the reformatory movement begun in Switzerland under the leadership of Zwingli, but its fundamental principles received their ultimate form and systematic exposition through Calvin. His theology in its essential points became the adopted doctrine of the Reformed Church.

Calvin's system of theology is laid down in his *Institutio religionis christianae*, first published in Latin in 1536, then in French, and much enlarged in subsequent editions. The Institutes have remained ever since the standard of orthodox Protestant belief in all the Reformed Churches.

Luther and Calvin have more in common than in distinction. Both agree in the rejection of Roman hierarchism and Pelagian-

ism as well as the recognition of the dogma of the ancient church. There were minor differences in their conception of the doctrine of sin and grace, faith and works, atonement and justification, repentance and sanctification. Calvin differed from Luther particularly in his conception of predestination and the sacraments as also in his aim and method of practical reform.

We shall now first give a brief historical outline of the more important Reformed Confessions. Then we shall discuss the distinctive doctrines and characteristic features of the Reformed Church. This will be followed by a brief account of the various reformed bodies represented in this country.

§ 2. The Reformed Confessions

Of the numerous confessions of the Reformed Church only the more important will be discussed under this heading. E. F. Karl Muller, in "Die Bekenntnisschriften der reform. Kirche, Leipzig, 1903 counts no less than 58. None of them is so universally accepted as the Augsburg Confession in the Lutheran Church, but with all this variety they are as much agreed in the essential articles of faith as the Lutheran symbols (see Schaff, Creeds, I, 356 f.).

A. *The Earlier Reformed Confessions.*

The earlier Reformed confessions set forth Zwingli's doctrinal views with important modifications largely due to the influence of Bucer's irenic efforts.

(1) The first confession of the Reformed Church is the *Tetrapolitan Confession (Confessio Tetrapolitana),* so called, because the four cities of Upper Germany, Strassburg, Constance, Memmingen and Lindau, presented it to the emperor at the diet of Augsburg, in 1530. It was drawn up by Bucer, with the aid of Capito and Hedio. It consists of 23 articles. The Tetrapolitana agrees in general with the Augsburg Confession but in Art. XVIII presents a view of the Lord's Supper deviating from that of the Augsburg Confession and leaning to that of Zwingli. In Art. XXII the use of images is rejected. The diet declined to receive this confession. In opposition to it the papal divines wrote a confutation full of misrepresentations. In 1531 the four cities adopted the Augsburg Confession to join the Smalclad League, and the Tetrapolitana ceased to be a formally adopted symbol of any branch of the Reformed Church, although it was held in high esteem among the churches of Switzerland. Today it has little more than historical significance.

(2) *Zwingli's own Confession* of faith which was presented to the emperor at Augsburg, shortly after the Lutheran princes had presented their confession, suffered the same fate as the Tetrapolitana. It has remained a private document without symbolical authority.

(3) *The First Confession of Basle (Confessio Fidei Basileen-*

sis prior) is a brief and simple creed occupying an intermediate position between Luther and Zwingli. It was drawn up by Oswald Myconius, in 1532, on the basis of a briefer formula prepared by Oecolampadius, and contains 12 articles. It was published by the magistrate of Basle in 1534 and adopted and issued in 1537 by the confederated city of Mulhausen, hence also called *Mylhusiana.* In 1826 it was made binding on the clergy. It has remained the official symbol of the church of Basle to this day.

(4) The first Reformed creed of national authority is the *First Helvetic Confession (Confessio Helvetica prior),* drawn up by the Swiss divines, Bullinger, Myconius, Grynaeus, Leo Judae, and Grossmann, at Basle in 1536. It is therefore also called the Second Confession of Basle *(Basileensis posterior).* It was composed with a view (a) to a union with the Lutherans of Germany, and (b) to its presentation at a proposed general council. It consists of 27 articles. Art. XXII sets forth the characteristic Zwinglian view of the sacraments especially of the Lord's Supper. The original was in Latin. A German translation was prepared by Leo Judae. The Confession was subscribed, March 27, 1536, by the clerical and lay delegates of seven cantons of Switzerland.

B. *The Later Reformed Confessions.*

The later Reformed confessions were drawn up, more or less, under the controlling influence of the spirit of Calvin.

(1) In order "to restore the catechetical instruction of the ancient church" Calvin prepared a catechism in the French language, at Geneva in 1536, the so-called *Geneva Catechism* or *Catechismus Genevensis.* It presents a brief summary of the Christian religion. In a new edition of 1541 he arranged the material in questions and answers. The Catechism was used for a long time in the churches and schools of French Switzerland, France and Scotland, but as a symbol it possessed only secondary authority.

(2) The *Consensus of Zurich* or *Consensus Tigurinus* was drawn up by Calvin in 1549 and adopted by the churches of Zurich, Geneva, Neuchatel, Schaffhausen, St. Gall and Basle. It was published at Zurich and Geneva, in 1551. In 26 articles it treats of the Lord's Supper. The united views of Calvin and Bullinger on the Lord's Supper are herein set forth, that is, the Zwinglian type is combined with the Calvinistic. The words of the institution are to be taken figuratively, and yet the Lord's Supper is not a mere symbol, but with the symbol "the elect" receive Christ with all spiritual gifts.

(3) Calvin's doctrine of predestination was attacked, in 1543, by Albertus Pighius, a Dutch Roman Catholic controversialist, who taught the freedom of the will in the Semipelagian sense and predestination conditioned by foreknowledge, and, in 1551, by Jerome Bolsec, formerly a Carmelite monk, then Protestant and

physician near Geneva, who objected to Calvin's doctrine of predestination as unscriptural and blasphemous. In consequence of these attacks Calvin composed the *Consensus Genevensis,* in which he defended and more distinctly set forth his doctrine of predestination. The Consensus appeared in Geneva, in 1552, in the name of the pastors of that city. It is a polemic treatise rather than a confession and was of official authority only in the Genevan church.

(4) The Reformed Church in France had been without an official symbol. But when in Poitiers, in 1559, a dispute over the doctrine of predestination broke out the need of a common symbol was strongly felt by the pastors of that city, who were unable to settle the difficulties. A common confession of faith drawn up under the influence of Calvin was adopted by the first national synod of the Protestant Church of France at Paris, in 1559. At the colloquy of Poissy, in 1561, Beza presented this confession to Charles IX. It was at this colloquy that the distinctive title "The Reformed Church" originated. The confession was soon published as *Confessio Gallicana* or *French Confession of Faith.* It is also known as the *Confession of Rochelle,* because it was later enlarged and ratified at the seventh national synod held at La Rochelle, 1571. In 40 articles the Confession presents a summary of the doctrines of Calvin. It is the adopted symbol of the French Protestant Church.

(5) In 1561 Guido de Brés, an evangelist and martyr of the Reformed Church of the Netherlands, drew up a private confession of 37 articles thoroughly Calvinistic. It was revised by Francis Junius of Bourges, and published in the French language in 1562 and afterwards translated into Dutch, German and English. Following the order of the Gallican Confession it presents the symbolical statement of the Calvinistic system of doctrine. The confession known as the *Confessio Belgica* was adopted by the entire Church of the Netherlands and publicly approved by the synod of Dort, at the 144th session, 1619. Together with the Heidelberg Catechism it is the official symbol of the Reformed churches of Belgium and the Netherlands and of the (Dutch) Reformed Church in America.

(6) The *Confessio Hungarica* or *Czengerina* was drawn up and adopted by a Hungarian Reformed synod held at Czenger in 1557 or 1558. It was occasioned by the anti-Trinitarian controversies and the controversy on the Lord's Supper. Accordingly it rejects the anti-Trinitarian and Socinian teaching and strongly opposes the Romish transubstantiation and the Lutheran "sarcophagia"; it is silent about Calvin's double predestination. The Confession was soon thrown into the shade by the Second Helvetic Confession and the Heidelberg Catechism which became the confessional standards of the Reformed Church in Hungary and Austria.

The aforementioned confessions were drawn up, more or less, under the influence or supervision of Calvin. In the following confessions Calvin's influence is more or less limited.

(7) Frederick III., Elector of the Palatinate, professed the Reformed creed as distinct from the Lutheran and made it his chief object to carry out the reformation begun by his predecessors. In order to give the Reformed party a definite and established organization he commissioned, in 1561, Caspar Olevianus, professor and preacher in Heidelberg, and Zacharias Ursinus, who had studied under Melanchthon, to draw up a new church order and to compose a catechism. In 1562 the new catechism was laid before superintendents and ministers, assembled at Heidelberg, for revision and approval. In the following year it was published in German, in the name of the Elector, as the doctrine of the Palatinate, under the title "Catechismus, Oder Christlicher Unterricht, wie der in Kirchen und Schulen der Churfürstlichen Pfalz getrieben wird." In the second official edition, which was published a few weeks later, there was added a new question, the eightieth, concerning the difference between the Lord's Supper and the Romish mass. The third edition of the same year contains the condemnatory words in regard to the adoration of the host: "the mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ and an accursed idolatry"—"eine vermaledeite Abgötterei." The fourth edition of 1563, which is essentially identical with the third, is to be regarded as the *textus receptus*.

The Synod of Dort, in 1619, officially declared the *Heidelberg Catechism* one of the general symbolical books of the Reformed Church. It has been translated into all European and many Asiatic languages. The Dutch and German Reformed Churches in America accepted it as their symbol. The General Assembly of the reunited Presbyterian Church, at Philadelphia in 1870, officially authorized the use of the Catechism in the churches if they desire to employ it in the instruction of their children. The (German) Evangelical Synod of North America uses the Heidelberg Catechism besides the Augsburg Confession and Luther's Catechism.

The Heidelberg Catechism presents a milder type of Calvinism than the other Reformed confessions; it says nothing of limited atonement, of a double predestination or eternal decree of reprobation. It contains 129 questions and answers divided into the 52 Sundays of the year for the purpose of the catechetical afternoon sermons. In its arrangement the Heidelberg Catechism does not retain the traditional order of the five articles of faith but following the order of the Epistle to the Romans presents in three parts an organic doctrinal system. After two introductory questions the first part (quest, 3-11) treats of man's misery (Rom. 1:18-3:20); the second (quest. 12-85), of man's redemption (Rom. 3:21-11:36);

the third (quest. 86-129), of thankfulness, i. e., the new life of the Christian which he lives in gratitude for mercies received (Rom. 12 to 16).

(8) Frederick III., Elector of the Palatinate, who has seceded from the Lutheran and joined the Reformed Church, was for this reason, threatened by the Lutherans with exclusion from the benfits of the religious peace of Augsburg, which were confined to the adherents of the Augsburg Confession. He, therefore, requested Bullinger to prepare an expression of the Reformed faith showing that it differs in no point from the apostolic doctrine. Bullinger sent him a copy of a confession which he had composed for his own use, in 1562, and which, in 1564, during the plague, he had revised and elaborated and added to his will to be presented, in case of his death, to the magistrate of Zürich, as an abiding testimony of his faith. It pleased the Elector so much that he had it translated and published in Latin and German. It is known as *the Second Helvetic Confession,* or, *Confessio Helvetica posterior.* At the same time the Confession gained a favorable hold on the Swiss churches. It was adopted not only in the Palatinate and Switzerland, but also in Scotland (1566), Hungary (1567), France (1571), and Poland (1578). It was held in high esteem in Holland and England. Next to the Heidelberg Catechism it is the most widely adopted Confession of the Reformed Church.

In the order of topics following the First Helvetic Confession it states in detail, in 30 chapters, the articles of faith and discipline that then concerned the church: I-II, Scripture; 11-V, God and worship; VI-VII, providence and creation; VIII-XI, the fall, and preparation of salvation; XII-XVI, appropriation of salvation and new life; XVII-XXI, church, minister, sacraments; XXII-XXVIII, church rites and usages, festivals, church property; XXIX, celibacy and marriage; XXX, magistrate.—The Confession harmonizes the German and the French Swiss, the Zürich and Genevan theology, but with all its elasticity it expresses the peculiarly Reformed conception of Christianity.

(9) *The Scotch Confession of Faith (Confessio Scoticana)* was constructed by John Knox and five associates appointed by the Scotch Parliament, in 1560. It was introduced throughout Scotland by state enactment. Though tending in a marked manner towards Calvin's doctrine it presents in the sacramental dogma and in that of predestination a mild form of Calvinism, but is more pronounced in its opposition to the Rom. Cath. Church than most of the other Reformed confessions of the 16th century.

(10) *The Anglican Confession* or Thirty-nine Articles of the Church of England, and

(11) the Irish Articles of Religion, will be treated under "Anglican Communion."

(12) *The Canons of the Synod of Dort* present orthodox

Calvinism over against Arminianism. Jacobus Arminius (d. at Leyden, 1609) rejected the strict Calvinistic view of predestination and advocated universal redemption. His followers, notably Episcopius and Uytenbogaart, formulated their doctrine and set it forth in the five articles of the Remonstrance, in 1610, addressed to the states of Holland and West Friesland. A counter-remonstrance sharply condemned the view of the Remontsrants. To settle the dispute the National Synod of Dort was convened by the states-general; it met November 13, 1618, and adjourned May 9, 1619. Foreign countries had been invited to participate, and delegates were present from the Palatinate, Nassau, Hesse, East Friesland, Bremen, Emden, German Switzerland, Geneva, England and Scotland. It was the largest and, next to the Westminster Assembly, the most imposing of all synods of the Reformed Churches.

The synod condemned the five articles of the Remonstrance and expressed its final decision in the form of canons which define the five points of Calvinism over against Arminianism: (1) absolute predestination; (2) limited atonement; (3) total depravity and absolute inability of man; (4) irresistible grace; and (5) perseverance of the saints.

The Canons of Dort were established by law as the official doctrine of the state church of the Netherlands. They were also officially indorsed by the Reformed Church of France and received with respectful consideration — though not adopted — in Switzerland, the Palatinate, and by the Puritans. The English Episcopal Church, however, rejected them. The Reformed Dutch Church in America recognizes them as a public standard of doctrine.

(13) *The Formula Consensus Helvetica* was called out by a modified form of Calvinism held by the school of Saumur, notably by Moses Amyraldus. He taught that God wills all men to be saved, on condition that they repent and believe (hypothetical universalism) ; and if all should repent and believe no purpose of God would stand in the way of their salvation. But owing to inherited corruption, they stubbornly reject, so that this universal will for salvation actually saves none. Salvation depends upon the divine election. The elect will be saved as inevitably as the others will be damned. The Helvetic Consensus, composed by Professor John Henry Heidegger of Zürich, in 1675, rejects Amyraldus' view, condemns universal atonement and the doctrine that God desires the salvation of all, and teaches the strictest particularism in the election.

The Helvetic Consensus was introduced in the Reformed Church of Switzerland and officially adopted by several of the cantons. Its authority was confined, however, to Switzerland, and even there, about the beginning of the 18th century it gradually lost its symbolical importance.

(14) *The Westminster Confession*[1] was framed by the Westminister Assembly, a synod consisting chiefly of divines, hence called Assembly of Divines, which by act of Parliament met in Westminster Abby, July 1, 1643, with the purpose of settling the government, liturgy and doctrine of the Church of England. It held 1163 regular sessions till February 22, 1649.

The Westminster Assembly began with a revision of the Thirty-nine Articles, but the work was suspended by an order of Parliament, October 12, 1643, requiring the Assembly "to confer and treat" of church government and discipline. There at once serious differences arose among the members of the Assembly which contained representatives of the Presbyterian, the Episcopalian and Independent parties. The Episcopalians soon ceased to attend the Assembly. The Independents were few in number. The Presbyterians were preponderant and gained in strength.

The Confession of Faith constructed by the Assembly is strictly Calvinistic in doctrine and anti-episcopal in government. It emphasizes the sole authority of the Scriptures, the sovereignty of God, the rights of conscience, and the sole jurisdiction of the church within its own domain.

In 33 chapters the Confession sets forth all the leading articles of the Christian faith: I, of the holy Scripture; II, of God, and the Holy Trinity; III, of God's eternal decree; IV, of creation; V, of providence; VI, of the fall of man, of sin, and of the punishment thereof; VII, of God's covenant with man; VIII, of Christ the Mediator; IX, of free will; X, of effectual calling; XI, of justification; XII, of adoption; XIII, of sanctification; XIV, of saving faith, XV, of repentance unto life; XVI, of good works; XVII, of the perseverance of the saints; XVIII, of the assurance of grace and salvation; XIX, of the law of God; XX, of Christian liberty, and liberty of conscience; XXI, of religious worship and the Sabbath Day; XXII, of lawful oaths and vows; XXIII, of the civil magistrate; XXIV, of marriage and divorce; XXV, of the Church; XXVI, of the communion of saints; XXVII, of the sacraments; XXVIII, of baptism; XXIX, of the Lord's Supper; XXX, of Church censures; XXXI, of synods and councils; XXXII, of the state of man after death and of the resurrection of the dead; XXIII, of the last judgment.

The Westminster Confession of Faith was adopted by the Scottish Parliament in 1649, while the English Parliament adopted it with some changes, in 1648. In Scotland, where it took the place of the *Confessio Scoticana,* its influence has lasted to the present day. In England it was modified under Cromwell, and the Book

[1] Consult: W. Beveridge, Short Hist. of the Westm. Assembly, Edinburgh and New York, 1904. W. W. Henry, The Westm. Assembly, New York, 1897. T. McCrie, Annals of English Presbytery, London, 1872. A. F. Mitchell, The Westminster Assembly, Its History and Standards, London, 1883. A. P. Stanley, Memorials of Westminster Abby, London, 1868.

of Common Prayer and the Thirty-nine Articles were restored. The Presbyterian Church of England, organized in 1876, has, of course, no historical relation to the Westminster Assembly.

(15) The Westminster Assembly framed, besides the Confession of Faith, the *Larger Catechism* and the *Shorter Catechism,* the Directory of Public Worship, and the Directory of Church Polity and Discipline, collectively called the *Westminster Standards* though the name is usually used for the Westminster Confession and Catechisms only. The Presbyterian churches throughout the world have adopted, though with modifications, the standards of the Westminster Assembly.

(16) *The Brandenburg Confessions* or *Confessiones Marchicae* present a mild Calvinistic type, and had certain symbolical authority in Brandenburg till 1817, when under Frederick William III. the Lutheran and Reformed Churches of Prussia were united.

They are (a) the *Confessio Sigismundi;* the confession of the Elector of Brandenburg, John Sigismund who had abandoned the Lutheran for the Reformed Church. It was his own confession of faith, moderate, conciliating and brief, touching only the points of controversy; it was published in 1614.

(b) *Colloquium Lipsiense,* i. e., the declarations of the theologians who took part in the Leipzig Colloquy, 1631. The protocol of the declarations of the Reformed theologians received symbolic authority in Brandenburg through the Elector Christian William.

(c) *Declaratio Thoruniensis.* At a conference at Thorn, 1645, which was held to prevent religious strife between Roman Catholics, Lutherans and Reformed, the Reformed theologians presented their *generalis professio* and the *specialis declaratio* in which were set forth their view both in their agreement with, and in their departure from, the creeds of Catholics and Lutherans. It was published in Berlin, 1646.

(17) The Bohemian Brethren, *Unitas Fratrum,* before and after the Reformation period, had numerous confessions of faith, in the Latin, Bohemian and German languages. The *Bohemian Catechism* of 1521, probably the work of Lucas of Prague, bears a striking resemblance both in form and substance to the Waldensian Catechism of 1489. This catechism, however, and all other symbols of the Bohemian Brethren were superseded by the following confessions:

(a) *The First Bohemian Confession* was drawn up, probably, by Johann Augusta, Senior of the Brethren, in agreement with the Augsburg Confession in order to defend their ecclesiastical union. It was signed by all members of the nobility belonging to the Unitas and laid before King Ferdinand at Vienna, 1535. After a few changes in the articles on celibacy and justification had been made Luther had it printed at Wittenberg with a eulogistic preface.

(b) *The Second Bohemian Confession,* prepared by Paul Pressius and M. Krispin, was adopted by the diet of Prague, in 1575, and presented to Maximilian, in the same year, as the union symbol of the Utraquists, Lutherans, Calvinists and Bohemian Brethren. It is an agreement with the First Bohemian Confession except in the article on the Lord's Supper, which is in harmony with the later Melanchthonian view.

(18) The only important symbol of the evangelical churches in Poland is *the Consensus of Sendomir* or *Consensus Sendomiriensis.* It is an agreement drawn up between the three dissenting parties, the Lutheran, the Calvinists and the Bohemian Brethren at Sendomir, in 1570. The Consensus is silent on the doctrine of predestination. In the doctrine of the Lord's Supper it adopts the later Melanchthonian or Calvinistic view. The Consensus was confirmed by several Polish synods. But the Lutherans, who, in the Formula of Concord, proscribed Philippism, withdrew from the Consensus.

Quotations from the Reformed Confessions and standard works in this chapter wil be marked by the following abbreviations:

Cs. D.—Canons of Dort.
C. B.—Confessio Belgica.
C. G.—Confessio Gallicana.
C. Sc.—Confessio Scoticana.
Cons. G.—Consensus Genevensis.
Cons. T.—Consensus Tigurinus.
F. C. H.—Formula Consensus Helvetica.
H. B.—Heidelberg Catechism.
I Helv.—Second Helvetic Confession.
II Helv.—Second Helvetic Confession.
Inst.—Calvin's Institutes.
Ir. Art.—Irish Articles.
N.—Niemeyer's Collectio Confessionum.
Sh. C.—Shorter Catechism.
W. C.—Westminster Confession.
B.—Exposition of Reformed Doctrine, by M. J. Bosma.
H.—Manual of Reformed Doctrine, by Prof. W. Heyns.
P.—Christian Theology, by Benedict Pictet.

§ 3. Rule and Standard of Faith

The Reformed Church, like the Lutheran, regards its confessions as testimonies of its faith. The Formula Consensus Helvetica and the conclusion of the Canons of Dort name the Reformed confessions in conjunction with the Scriptures. However, the Reformed Church does not give its confessions that prominence, which the Lutheran Church accords them as historical monuments and testimonies of divine truth. The Lutheran Church, owing to its conservative character, duly values the historical development of Christian doctrine and the intellectual

labors in the past by which the faith and doctrinal thinking of the present are conditioned, and consequently assures itself of its essential harmony with the past. The Reformed Church, owing to its rigid Biblicism and more radical spirit and tendency, departs further from the authority of ecclesiastical traditions than the Lutheran and rigidly adheres to the divine Word without reference to what has been done toward its elucidation in the past. A Lutheran welcomes and loves those testimonies of faith that have come down from the past and wishes, as the Formula of Concord puts it, "that the unanimous understanding and judgment concerning the controverted articles" as laid down in the confessions might remain "not only for those now living, but also for our posterity" (857) (see Walther, Symb., p. 346).

Over against the Catholic position the Reformed Confessions, like the Lutheran, assert that the *Scriptures* are the *sole and complete source and norm* of divine truth. "The Supreme Judge, by which all controversies of religion are to be determined . . . can be no other but the Holy Spirit speaking in the Scripture" (W. C., ch. I, 10; also II Helv., II, 4; C. Sc., Art. XVIII). The confessions reject every authority coördinate with that of Holy Scripture (C. Sc., XX; also Inst., IV, 9, 13). The infallible rule of interpretation of Scripture is Scripture itself (W. C., I, 9).

Because God is sovereign his Word is the supreme law. The Scripture being the divine rule of everything in matters of faith and practice demands unconditional obedience on our part. *The Bible is preeminently a divine law code* each paragraph of which is equally binding on all men everywhere and at all times. It is, therefore, "not now left to faithful ministers to frame any new doctrine, but it behooves them simply to adhere to the doctrine to which God has made all subject, without any exception" (Inst. IV, 8, 9). For the Scripture is the rule of all truth containing all that is necessary for the service of God and for our salvation (C. G., V; W. C., I, 4), and in them nothing is taught which is not beneficial to know (Inst., III, 21, 3). Accordingly fanatics or enthusiasts, who discard the Scripture under the pretence of resorting to immediate revelations, are to be rejected (ib. I, 9); "unto the Scripture nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men" (W. C., I, 6; C. G., V). Since the Scripture contains "the whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life" (W. C., ib.), and since it is our duty to embrace "with gentle docility and *without any exception* all that is delivered in the sacred Scripture" (Inst., I, 18, 4) it follows that one *cannot ascribe to the several books of the Bible nor even to the two testaments different degrees* of doctrinal values (see Luther's view, p. 150). Each book is part and parcel of the one infallible rule of faith and practice. Calvin describes the meaning and significance of the old covenant as being exactly the same as

that of the new. ". . . all those persons from the beginning of the world whom God has adopted into the society of his people, have been federally connected with him by the same law and the same doctrine which are in force among us. The covenant of all the fathers is so far from differing substantially from ours, that it is the very same; it only varies in the administration" (Inst., II, 10, 1 and 2). "There are not two covenants of grace differing in substance, but one and the same under various dispensations" (W. C., VII, 6).

The Scriptures are the oracles of God, for their writers being "under the guidance and dictation of the Holy Spirit" were his sure and authentic amanuenses (Inst., IV, 8, 89). The Sec. Bohem. Confession (Art. I) and the Hungarian Confession emphatically state that the Scriptures of the Old and New Testament were dictated by God. The Westm. Confession calls God "the Author" of the Scripture (I, 4); referring to the canonical books the Confession says that "all are given by inspiration of God, to be the rule of faith and life" (I, 2).

The theory of inspiration as a verbal dictation by the Holy Spirit was pushed to its extreme consequences by the Buxtorfs, father and son, at Basle, who asserted the *inspiration of even the Hebrew vowels,* and by Gisbert Voet at Utrecht, who made the same claim for the *punctuation.* Louis Cappel (d. 1652), professor in the theological academy at Saumur, opposed the mechanical theory of inspiration and disproved the traditional view of the literal integrity and sacredness of the Masoretic text by showing that the Hebrew system of vocalization was of late origin dating from the Jewish grammarians after the completion of the Babylonian Talmud (5th century A. D.). The Helvetic Consensus Formula of 1675, however, affirmed the literal inspiration of the Scriptures and the integrity of the traditional Hebrew text of the Old Testament, including the vowels as well as the consonants (Art. I, II, III).

How do we know that the Holy Spirit is the author of the Scripture? On what grounds do we accept the Scripture as divinely inspired? Certainly not on the authority of an infallible church. Calvin had broken with this ancient authoritative system. There was for him no way to escape the necessity of restating some new basis of authority. The conviction that the Scripture was dictated and inspired by the Holy Spirit, says Calvin, is confirmed by *the internal testimony of the Holy Spirit* (Inst., I, 7, 5). Although the Scripture is the work of the Holy Spirit we cannot know and recognize it as such, unless the Holy Spirit persuades us of the divinity of the Scripture (I, 9, 3). The testimony of the Spirit is therefore necessary to confirm the Scripture in order to the complete establishment of its authority. This Spirit is not given to all, but only to the elect. Accordingly the testimony of the Holy Spirit "cannot be made use of for the conviction and conversion of

others; for it is experienced only by the faithful, in whom the Spirit dwells; and therefore he would be acting ridiculously, who should think to persuade others that the Scripture is divine, because he himself has been taught this by the Holy Spirit" (P. 41).

After this certainty of the divine origin of the Scripture has been established in our minds, *rational proofs* to confirm our belief of the Scripture have their proper place and are of great value (Inst. I, 8, 1). "Reason is the instrument which the believer uses in examining the objects of faith by the Scripture, as by the infallible rule of truth, but it is not the rule itself of these objects of faith . . . reason and faith, though of a different nature, are not opposed to each other. Hence we maintain that we must not admit anything, even in religious matters, which is contrary to right reason" (P., 59).

Since according to the Biblicism of the Reformed theology the Bible is word for word an authoritative law code in all matters of faith and practice it becomes necessary precisely to determine what belong to this authoritative rule and what not. The Reformed Confessions, therefore, as a rule, determine the extent of the canon, and some even enumerate the Biblical books, e. g., the Gallican, Belgian and Westminster Confessions, the Irish Articles of Religion, the Confession of the Cumberland Presb. Church, the Confession of the Calvinistic Methodist Church. Some of them, as the Westm. and Gallican Confessions, do not assign Hebrews to Paul.

The Reformed Church, like the Lutheran, regards the Apocrypha as noncanonical, but usually passes a stricter sentence upon them. "The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are no authority in the Church of God, nor to be any otherwise approved or made use of, than other human writings" (W. C., I, 3). Since 1825, after a sharp controversy, the Apocrypha were excluded from the editions of the British and Foreign Bible Society.

§ 4. God

In full accord with the ecumenical symbols the Reformed confessions assert that God exists *one in essence* and *three in persons.* "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory" (Sh. C., q. 6).

The dominant thought in Calvin's doctrinal system is the infinite and transcendent *sovereignty of God.* God is the Lord who rules omnipotently (I., 16). Calvin's concept of the sovereignty of God, and Luther's concept of God's love in Christ Jesus, are vitally related to the practical life of the believer. "In the one case, we have acts of compulsion even in the heart, subjection, law, service; in the other, inward conquest by the power

of love, free self-surrender, filial love without compulsion. The one does not necessarily exclude the other; but the tone and emphasis give rise to the differences which undeniably exist. From the practical energy of the Reformed ideals—with which praxis has not always been able to keep pace—the Lutheran Church may learn a valuable lesson. But when, in any age of evangelical Christianity, faith grows dim, and love grows old, and it seems as though the gospel were no longer sufficient to satisfy the advanced spirit of the "modern" world, then will deliverance be found, not in the views of Calvin, but in return to the Gospel and faith of Luther. Evangelical Christianity has yet much to learn from her Luther" (Seeberg, Hist. of Doctr., vol. II, 416 f.).

In Protestant thought and life of today we note a deplorable lack of Calvin's reverence for the majestic and sovereign God. "It would do much of modern Protestant thinking and preaching some good if that attribute of the divine character received more emphasis. There is such a thing as bringing God so close to the human level as to lose all reverence for Him. We have heard of sermons and prayers that were shockingly familiar and irreverent. Calvin would rise from his grave if he were in a position to know how little the majesty and sovereignty of God count in the teaching and preaching of today. He would be shocked to find how the love of God is exalted to the virtual denial of His holiness and justice" (Lutheran, July 28, 1927, p. 14).

God is the author and director of all things. The will of God is the cause of all events. Even the actions of the wicked must be referred to the determination of the divine will. All things minister to the glory of God (Inst., II, 18; C. G., VIII; II Helv., VI). "All things in heaven and earth, visible and invisible, have been created, are preserved, ruled and guided by his inscrutable providence to such end as his eternal wisdom, goodness and justice have appointed them, to the manifestation of his own glory" (C. Sc., I). The holy angels "having been preserved by the grace of God, are ministers to glorify God's name and promote the salvation of his elect" (C. G., VII). Man was created "to the end that he may serve his God" (C. B., XII). Even if the Westm. Catechism says that "man's chief end is to glorify God and to enjoy him forever" (q. 1) it means that *man's chief end is God's glory* and that man can be happy only as he glorifies God. "Not to increase his excellence or blessedness did God create the world, but to manifest his glory outside of his own being. The chief end for which we and all things exist is, therefore, not first of all our happiness, but God's honor. Our happiness and welfare are gained, however, when God's purpose is reached. God's glory and man's welfare are inseparable" (B., 65).

Even *the election* of some and the reprobation of others redound to the glory of God. "The great and only object of our election is, that we should be to the praise of divine grace" (Inst.,

III, 22, 3); "the reprobate are raised up for this purpose, that the glory of God may be displayed by their means" (ib. 11). "All things being ordained for the manifestation of his glory, and his glory being to appear both in the works of his mercy and of his justice, it seemed good to his heavenly wisdom to choose out a certain number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice" (Ir. Art. XIV; also W. C. III, 7). "God determined the fall of the first man only because he foresaw it would tend to the just illustration of the glory of his name" (Inst. III, 23, 8).

The Reformed theologians maintain that God's providence according to which he ordains, rules and governs the minutest detail does nevertheless not destroy the freedom and responsibility of man. But if all things happen because God wills and ordains them, is there any room for man's liberty and responsibility? Calvin attempts to explain the difficulty by distinguishing between *necessity* which is "in some measure voluntary," and *external coercion.* Man having been corrupted by his fall, sins voluntarily . . . with the strongest propensity of disposition, not with violent coercion; with the bias of his own passions, and not with external compulsion. . . . Thus the soul, in a certain strange and evil manner, under this kind of voluntary and free yet pernicious necessity, is both enslaved and free; enslaved by necessity, free by its will; and what is more wonderful and more miserable, it is guilty, because free" (II, 3, 5). Bosma attempts a similar explanation. "God rules us," he says, "but he does not force our will or control our lives contrary to our nature, but within our soul God by suggestion and persuasion influences us in such a way that we voluntarily do as he wills" (82).

It is further maintained that although God has created all things and "rules and governs them, according to his holy will, so that nothing happens in this world without his appointment, nevertheless God neither is the author of, nor can be charged with, the sins which are committed" (C. B., XIII; C. G., VIII). Calvin, however, objects the idea that God merely *permits* the reprobate to be blinded by Satan and maintains that God's providence "not only exerts its power in the elect, who are influenced by the Holy Spirit, but also *compels* the compliance of the reprobate" (I, 18, 2; also II, 4, 3). God even determined the fall of the first man (III, 23, 8). "Man falls according to the appointment of Divine Providence," says Calvin, but in order not to represent God as compelling a reluctant person to commit sin, he addes immediately "but he falls by his own fault" (ib.). This is the so-called *supralapsarian view* (from *supra*—above; *lapsus*—the fall). The supralapsarians place the decree of predestination "above" or before that of the fall, that is, the objects of predestination are viewed as *not yet fallen.* According to the supra-view the order of decrees

is as follows: (1) the decree to elect of all possible men some to salvation and others to damnation, for the end of his own glory. Then follow as a means to that end (2) the decree to create those already elected or reprobated; (3) the decree to permit the whole race to fall; (4) the decree to provide salvation for the elect. The *infralapsarians* (from *infra*—below; *lapsus*—the fall) place the decree of predestination "below" or after that of the fall, that is, the objects of predestination are viewed as *fallen*. According to the infraview the order of decrees is as follows: (1) the decree to create man; (2) the decree to permit man to fall; (3) the decree to elect out of fallen humanity some to eternal life, and to leave the other to the just consequences of their sins; (4) to provide salvation for the elect. The doctrinal standards of the Reformed Church, except the Consensus Genevensis (N., 299), and the Formula Consensus Helvetica (Art. IV-VI), either leave the question undecided whether infra- or supra-lapsarianism is the correct view, or support the infralapsarian interpretation. The synod of Utrecht, 1905, expressed the position of the Reformed Churches of the Netherlands as follows: "there is no right on the one hand to present the supralapsarian view as being properly the doctrine of the Reformed Churches of the Netherlands, nor on the other hand to annoy anyone who has accepted the supralapsarian interpretation for himself." The synod concludes this decree with "the warning to bring such profound doctrines, which are beyond comprehension of plain people on the pulpit as little as possible, and to adhere to the presentation given in our doctrinal standards in the preaching of the Word and in catechetical instruction" (H., 52). The Heidelberg Catechism ignores the question altogether and speaks of the providence of God only in its relation to God's creation "that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things, come not by chance but by his fatherly hand" (q. 27).

Providence in its relation to the eternal destiny of mankind is known as *predestination*. Calvin defines it as a twofold decree, a decree of election and a decree of reprobation. "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others" (Inst., III, 21, 5). The ground of election is not the foreseen faith of the persons elected, but the sovereign good pleasure of God. The ground of reprobation is not the foreseen sin in the reprobate, but the just, but unknown, will of God. "We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merits; but that to those whom he devotes to condemnation, the gate of life is closed by a just and irreprehensible, but incomprehensible, judgment" (ib.

7). The end and object of God's predestination is the honor and glory of His name (ib. 3).

There has also been an election of some angels (1 Tim. 5:21) and a reprobation of others (Matt. 25:41), and the reason why some were chosen and others rejected was in the sovereign will of God. The Westm. Confession fully states the Calvinistic doctrine of predestination: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death" (III, 3) . . . "and their number is so certain and definite that it cannot be either increased or diminished" (ib. 4) . . . "according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will," God "hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace (ib. 5) . . . "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect alone" (ib. 6). Their salvation is so absolutely certain that even "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word" (ib. X, 3). In 1913 the American Presbyterians adopted as an explanation of this last passage the following declaration: "We believe that all who die in infancy are included in the election of grace." The Confession of the Cumberland Presbyterians has changed the word "elect" infants to "all" infants. The Confessio Sigismundi states that the pretemporal election is the cause of our salvation, but denies "that God does not desire to have all saved" (N., 650). In the Heidelberg Catechism predestination is not expressly treated. Questions 53 and 54, however, maintain for the believer the inamissibility of the gift of the Holy Spirit. The Gallican Confession does not speak of a double predestination. It states only that out of the corruption and general condemnation in which all men are plunged God has chosen some, "leaving the rest in this same corruption and condemnation to show in them his justice" (XII). The Canons of Dort (c. I) present the Calvinistic predestination in its unadulterated form though in a decidedly infralapsarian manner. The Formula Consensus Helvetica, however, condemns universal atonement and the doctrine that God desires the salvation of all, and teaches the strictest particularism in the election (Art. XIII, XVI, XIX).

The controlling idea of the Calvinistic system, that of the sovereignty of God, leaves *no room for mediators* whom God himself has not chosen or ordained. To worship them is to deprive God of his honor and glory which belongs to him alone. The same is true

of *image worship*. It is held that Ex. 20:4, 5 does not only forbid the worship of images, but also the imaging of God. The Heidelberg Catechism says that God requires in the second commandment "that we in nowise make any images of God, nor worship him in any other way than he has commanded in his Word" (q. 96). "God may not and can not be imaged in any way" (q. 97). "Christ indeed did take upon himself a visible human nature, but not for the purpose of serving as a model for makers of statues and images" (II Helv., IV, 2). Nor should pictures be tolerated in churches even though many regard them "as books for the laity; for we should not be wiser than God, who will not have his people taught by dumb idols, but by the lively preaching of his Word" (H. C., q. 98). "All knowledge of God sought from images is corrupt and fallacious" (Inst. I, 11, 5). In obedience to the commandment Ex. 2:4, 5 "the Reformed Churches have removed from the church buildings which were allotted to them after the Reformation, all images and paintings and other sensuous elements which were destined for use in worship and to enhance its beauty and solemnity. It was also in obedience to this command that they instituted simple services, though that there would be no danger of arousing sensuous feelings which have no religious value, and to which such value can so easily be attached. Thus the old Reformed Churches not only abolished the beautiful choir music, but did not even wish that the organ should be used to lead in the singing. In this last point we do not agree with them; but let us not forget, that to call in, for the benefit of the service, all manner of sensuous elements, even moving pictures, as is done at present in not a few Churches, is a sign of spiritual and religious anaemia" (H., 302).

§ 5. Christ

(a) *Christ's Person.*

In agreement with the ancient creeds, particularly the Chalcedonian, the Reformed Church states that in Christ there is but one person, and this one person has two natures which exist "without mixture, without change, without division, and without separation" (Creed of Chalcedon), . . . "two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only mediator between God and man." (W. C., VIII, 2; C. G., XV; C. B., XIX).

As to the mutual relation of the two natures in Christ there is disagreement between the Lutheran and the Reformed Churches. The controversy arose in the sacramental contention between Luther and Zwingli. *Luther* explained the ubiquity of the body of Christ on the ground of the personal union of the two natures. This personal union involves a communion of properties *(commu-*

nicatio idiomatum) of one nature to the other, or to the whole person (see p. 185 f.). *Zwingli* and the Reformed Church deny this. Starting from the proposition *finitum non est capax infiniti,* the finite cannot take up the infinite, Zwingli carefully discriminated Christ's two natures in the state of humiliation as well as in the state of exaltation. The one nature does not participate in the life and experience of the other. If the Bible attributes properties of one nature to the other or to the entire person this must be explained by the way of *Alloeosis,* i. e., a rhetorical exchange of one part for another. Explaining John 12:32, "And I, if I shall be lifted up from the earth, will draw all men unto me," Zwingli refers the first clause of this passage to the human nature, the second, to the divine nature of Christ (see Zwingli's *Fidei ratio* and *Fidei expositio).*

Calvin's Christology does not essentially differ from that of Zwingli. He repudiates the idea that "the Word of God was confined within the narrow prison of an earthly body," and goes even so far as to say, "the Son of God miraculously descended from heaven, yet in such a manner that he never left heaven" (Inst., II, 13, 4). Speaking of Christ's agony in Gethsemane Calvin says, "We see that what was contrary to his will as man, was agreeable to his will as God" (ib. 16, 12). The Heidelberg Catechism (q. 33) states that Christ only in his human nature, that is in soul and body, suffered for us. "His Godhead, by its power in such wise strengthened the assumed human nature that it could bear the burden of God's wrath against sin, and deliver us from it" (q. 34). Accordingly it was not Christ who suffered and died for us, but his human nature. The Second Helvetic Confession (XI) admits a communication of properties of both natures to the whole person so that whatever is done by the divine or human nature is attributed to the person; and yet the same Confession also asserts that "neither the divine nature in Christ suffered, nor that Christ according to his human nature is still in this world or everywhere" (VIII). ". . . according to his human nature, he is now not upon earth; but according to his Godhead, majesty, grace, and Spirit, he is at no time absent from us" (H. C., q. 47). In opposition to the Lutheran view of a real communion of the two natures Professor Heyns states the Reformed Christology plainly in these words: "God is infinitely exalted above all creatures, and essentially different from it, so that between the Divine and the human there is a chasm that cannot be bridged over" (H., 93).

(b) *Christ's Work.*

The Reformed Confessions adopt Calvin's threefold division of the work of Christ, prophet, priest, and king (H. C., q. 31; W. C., VIII, 1). The distinctive Reformed teaching is chiefly apparent regarding the priestly office of Christ. On the one hand, Calvin lays great emphasis on the objective necessity of Christ's

redemptive work. "Christ by his obedience has really procured and merited grace from the Father for us . . . Christ has satisfied for our sins. We have been purified by his blood, and his death was an expiation for sins" (II, 17, 3, 4). On the other hand, in viewing Christ's atoning sacrifice Calvin is influenced by his conception of God's sovereignty and predestination. God has chosen the elect before the foundation of the world. He is sovereign; therefore there can be with him no necessity of Christ's work for the salvation of the elect. "When we speak of the merit of Christ, therefore, we do not consider him as the origin of it" but we ascend to the ordination of God which is the first cause; . . . Christ could merit nothing except by the good pleasure of God, by which he had been predestinated to appease the divine wrath by his sacrifice" (ib. 1).

From the fact that God has purposed that only the elect should be saved, and others left to the just consequences of their sins, it follows that *Christ did not die for the whole world* and consequently, the *atonement* is *particular and not general.* Over against Arminianism the Canons of Dort expressly set forth the doctrine of limited atonement in c. II and VIII. " . . . it was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation" (see also Sh. C., 21; W. C., VIII, 5). With this does not conflict question 37 of the Heidelberg Catechism which says that Christ "bore the wrath of God against the sin of the whole human race." These words do not mean to teach general atonement. "For there the question is not for whom but what Christ has suffered, and the redemption of but one person would also have demanded sustaining the undivided wrath of God against the sins of all mankind. This is the reason that the atonement, as far as its worth is concerned, would be sufficient for all men" (H., 104).

The vicarious satisfaction of Christ is said to be inseparably connected with election, the former being possible only through the latter.

"Even human law, although it does permit that one pay for the other in money matters, will not permit the suffering of one for the other in cases of moral guilt. It insists that the guilty one shall bear the punishment. And this is also the demand of the divine law: the soul that sinneth, it shall die, Ezek. 18:4, 20. Through election, however, the atonement of Christ was in full accord with this demand. For it was an election in Him, Eph. 1:4, a deed, therefore, in virtue of which the elect were from eternity one with Christ, they one with Him as His body, He one with them as their Head. Thus His suffering and dying for the body of the elect was not a suffering and dying for another, but for His own body. The possibility, therefore, of a vicarious suffering and dying of Christ stands or falls with election. We admit both, the Pelagians deny both" (H. 105 f.).

Concerning *the states of Christ* there is a difference between

the Reformed and the Lutheran teaching. According to the Lutherans Christ's descent into Hades is the first stage of his exaltation (see p. 160). According to the Reformed it is the last stage of his humiliation. The Lutherans hold that Christ after his death descended into hell to triumph over the power of darkness and preached to the lost spirits confirming their sentence of condemnation. The Reformed hold that Christ on the cross when he felt himself forsaken of God, experienced in his own soul the pains of the lost. "If his soul had experienced no punishment, he would have been only a Redeemer for the body" (Inst., II, 16, 12). "He suffered in his soul the dreadful torments of a person condemned and irretrievably lost" (ib. 10). "The order of things in the Apostles' Creed, according to which the descent is subsequent to the burial, which really preceded it" is to be explained not chronologically but logically. "For the relation of those sufferings of Christ, which were visible to men, is very properly followed by that invisible and incomprehensible vengeance which he suffered from the hand of God" (ib.).

§ 6. Man

Lutherans and Calvinists agree in their opposition to the Romish dogma of man's original state, but differ among themselves, in two points, in their definition of the compass of man's primitive perfection.

(1) In the anthropology of Calvin there is to be noted a *decidedly low estimate which he places upon man's physical body.* "Let it be understood that by his being made of earth and clay, a restraint was laid upon pride; since nothing is more absurd than to glory in their excellence, who not only inhabit a cottage of clay, but who are themselves composed partly of dust and ashes" (Inst., I, 15, 1). The body is "but a prison"; we are "kept in bondage by the fetters of the body" (ib. III, 9, 4). "We are absent from God as long as we dwell in the body, . . . but when absent from the body we are present with the Lord." The soul's "liberation from the prison of the body" is the "introduction into complete liberty," hence it should be understood that this mortal life is "of itself nothing but misery," and that therefore the terrestrial life as compared with the celestial "should undoubtedly be despised and accounted of no value" (ib. I, 15, 2).

The Lutheran conception of man as a harmonious unity is foreign to Calvin's anthropology. He admits that the glory of God is displayed in man's external form, yet he thinks that "extending the image of God promiscuously to the body as well as to the soul confounds heaven and earth together" (ib. 3). This Platonizing and spiritualistic tendency which resembles very much the dualism as we find it in the Romish anthropology (comp. pp. 76 ff.), is still more apparent in Zwingli's anthropology. In his *De providentia* he says, that in man there are conjoined two completely divers natures: "the soul was deposited into the clay of the body; the body was

prepared out of clay to be the dwelling place of the soul. But neither part can deny its nature. The spirit loves truth and worships the Godhead; the body likewise is drawn toward its origin, the clay and the flesh, and follows their nature."

The doctrinal standards of the Reformed Church, with but one exception, do not support the dualistic view of Calvin. The Second Helvetic Confession, however, expressly states that "man consists of two, i. e., two divers substances in one person, an immortal soul, inasmuch as separated from the body it neither sleeps, nor perishes, and a mortal body which nevertheless shall be raised from the dead at the last judgment" ((VII). Benedict Pictet (d. 1724), in his Christian Theology, reproduces Calvin's theory: Man's body was formed of the dust of the ground; "not of rich materials or precious metal, but of the earth which we tread under our feet; . . . God was pleased to create man in this way, that he might remember his origin, and thus constantly carry with him grounds for humility, nor ever set himself up against his Creator" (p. 131). The Reformed theologians of today have generally abandoned Calvin's dualism and approach, more or less, Luther's view. "The body of man may also be included in the image of God in a wider sense. We do not mean to say that God has a body, but man's body as an organized unity with the soul as the animated habitation and instrument of the soul also reflects in a material form the glory of God. The entire man is a manifestation of the image of God" (B. 89).

(2) The Reformed confessions, with one accord, emphasize that man, created in God's image, was in a state of original purity, integrity and sanctity (C. B., XIV; Ir. Art., XXI; W. C., IV, 2). "God created man . . . after his own image and similitude, to whom he gave wisdom, lordship, justice, free will, and clear knowledge of himself, so that in the whole nature of man there could be noted no imperfection" (C. Sc., II). Here we notice the second point of difference between Lutheran and Calvinistic anthropology. *The Lutherans* see in the free will of man in his original state *the right direction of the natural will,* so that nothing in man or outside man could hinder him from being what he was, holy and righteous: the possibility of sinning being merely a possibility of giving up his god-given freedom. *Calvin* sees in man's original freedom a *mere formal freedom,* a power of contrary choice. Leaving aside "the question respecting the secret predestination of God, . . . what was the real nature of man? Adam could have stood if he would, since he fell merely by his own will; but because his will was flexible to either side, and he was not endued with constancy to persevere, therefore he so easily fell" (Inst., I, 15, 8). The Second Helvetic Confession (IX) likewise sees man's original freedom merely in this ability of either persevering in goodness or inclining to evil.

We should like to know how the idea of man's will being "flex-

ible to either side" harmonizes with man's concreated holiness and righteousness. This conception of man's original righteousness comes very near the Romish idea of the superadded gift of grace which man needed to prevent an inner moral contradiction. The following, much discussed, passage (Inst., II, 2, 12) seems to be proof of the assertion made. "And, indeed, I much approve of that common observation, which has been borrowed from Augustine, that the natural talents in man have been corrupted by sin, but that of the supernatural ones he has been wholly deprived." The same distinction between the natural and supernatural powers of man is made by Bosma (Expos. of Ref. Doctr.), "God gave Adam all the natural powers necessary to do what he was required. God withheld from him, during his probation, the higher supernatural powers that might have made it impossible for Adam to sin" (99).

For reasons sufficient unto himself God sovereignly decreed to permit Adam to fall from the state of integrity and holiness. "Our first parents . . . sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory" (W. C., VI, 1). "By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body" (ib. 2).

Their fall involved the whole human race "descending from them by ordinary generation" (ib. 3). *Original sin,* i. e., the hereditary depravity and corruption of our nature attaches to all men and pervades the entire being of man. "I am by nature prone to hate God and my neighbor" (H. C., q. 5). The depraved nature of man comes "from the fall and disobedience of our first parents, . . . whereby our nature became so corrupt that we are all conceived and born in sin" (ib. 7). "All the posterity of Adam, Christ only excepted, have derived corruption from their original parent" (C. D., c. III, Art. II). Original sin first makes man an object of God's wrath and then manifests itself in the works of the flesh (ib. Art. III). It is truly sin and, like actual sin, brings guilt upon the sinner. "This evil is truly sin, sufficient for the condemnation of the whole human race, even of little children in the mother's womb" (C. B., XI).

Man lost the freedom of the will to do good, but he commits sin by free will and not from coercion (II Helv., IX). Zwingli's theory of original sin as a defect, which one derives from birth without his own fault, and which therefore involves no sin, was not adopted by Calvin nor by any of the confessions.

What is sin? The Reformed confessions answer, "disobedience" (H. C., q. 7), or "sin is any want of conforming unto, or transgression of, the law of God" (Sh. C., q. 1); "revolting from the government of the Creator" (Inst. II, 1, 4); "eating the forbidden

fruit" (W. C., VI, 1). Likewise original or inherited sin "is the breaking of the probationary command in Adam, our representative. We are not charged with all of Adam's sin, only his sin of eating of the forbidden tree" (B. 101). According to *the Lutheran conception* original sin is the breach with God, the lack of true fear of God and trust in him, the active power of a life contrary to all that God wants and is. And this sinful habitus is transmitted from Adam to his descendants and charged against them by God, and not merely the single act of disobedience of the eating of the forbidden fruit.

The question, how is Adam's sin transmitted to all his posterity? is answered by Calvin "because it was ordained by God, that the gifts which he conferred on the first man should by him be preserved or lost both for himself and for all his posterity" (Inst., II, 1, 7). Following Calvin the Canons of Dort (c. III et IV, Art. II) state that "all the posterity of Adam . . . have derived corruption from their original parent, not by imitation, as the Pelagians of old asserted, but by propagation of a vicious nature *in consequence of a just judgment of God.*"[2]

The Reformed theologians explain the fact that the sin of eating of the forbidden tree is charged against all the posterity of Adam by the idea of the *covenant of works.* "Adam," says Bosma (p. 92), "was the covenant or federal head of the human race. The covenant of which Adam was the head is called 'covenant of works,' because it was through work of obedience that he was to gain eternal life, in contrast to the covenant of grace, wherein eternal life is obtained as a free gift of God's grace." Scriptural grounds for this covenant idea are said to be found in Hos. 6:7 and Rom. 5:18, 19. The doctrine of the covenants received dogmatic formulation and symbolic sanction at a comparatively late period; hence the earlier confessional standards do not mention it, but it is clearly set forth in the Westminster Confession, ch. VII, of God's covenant with man. The significance of this doctrine for the Reformed teaching concerning the imputation of Adam's sin to all his posterity is stated by Heyns as follows:

> "The Covenant of Words explains the imputation of Adam's sin to all his descendants, as if they all personally had eaten of the fruit of the tree. This cannot have its ground in our relation to Adam as our ancestor alone, for that would be contrary to the divine rule, that the son shall not bear the unrighteousness of the father, Ezek. 18:20. Adam's sinning as our ancestor may offer an explanation for our natural depravity as inherited from sin, but it offers no explanation for the imputation of his guilt on us. The imputation of Adam's sin as our own sin is possible only through the fact that Adam as our ancestor was at the same time our representative Covenanthead, acting in our place and on our behalf, and this covenant relation to Adam as our representing head was established by the Covenant of Works" (H. 70).

[2] The italicized words are omitted in the editions of the standards of the Christian Reformed Church and the Reformed Dutch Church.

§ 7. Man's Conversion

Fallen man has *lost all ability* of will to any spiritual good and is therefore utterly unable, "by his own strength, to convert himself, or to prepare himself thereunto" (W. C., IX, 3). Man destitute of saving knowledge and dead in sin, is called to salvation by the preaching of the gospel. But only *the elect are called effectually* (irresistible grace). "All those, whom God has predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call" (ib. X, 1). And whosoever is called effectually, "not only can come, but also actually comes" (Inst., III, 24, 1). The Reformed theologians, therefore, sharply distinguish between the *external calling* taking place only through the word as an outward means, and the *internal calling* being effected by the Spirit accompanying the word. Hence the Westminster Confession (ib.) says that God is pleased "effectually to call by his Word and Spirit" (see also C. D., c. I, Art. VII). The external calling very often takes place without the inner calling, but the latter always presupposes the former. "There is a universal call, by which God, in the external preaching of the word, invites all, . . . and a special call, . . . when by the inward illumination of his Spirit, he causes the word preached to sink into their hearts" (Inst., III, 24, 8). Explaining John 6:45, "Every one that hath heard and learned of the Father cometh unto me," Calvin says, "when the Father is heard within he takes away the heart of stone and gives a heart of flesh" (ib. 1). This special call "favors only believers, i. e., the elect," while the external call is intended to be "a savour of death, and an occasion of heavier condemnation" to the reprobate (ib. 8).

The theory of the twofold calling as set forth by Calvin in its baldest form is also reproduced by the Westminster Confession in ch. X, of effectual calling particularly section 4, which is omitted in the Confession of the Cumberland Presbyterians; in ch. XI, of justification, section 1, the words "those whom God effectually calleth" are changed into "those whom God calleth and who obey the call." The Canons of Dort (ch. III and IV, Art. VIII) state the doctrine of the calling in a milder form: "As many as are called by the gospel are unfeignedly called; for God hath most earnestly and truly declared in his Word what will be acceptable to him, namely, that all who are called should comply with the invitation. He, moreover, seriously promises eternal life and rest to as many as shall come to him, and believe on him." And yet, the same Canons (ch. I, Art. VII) declare that "God has decreed . . . effectually to call" the elect only. But if God withholds from the majority that which alone makes their coming to God possible what does it mean that "as many as are called are unfeignedly called" and that God "earnestly and truly" and "seriously" desires "that all who are called should comply with the invitation?" And if it is not the word, but the Spirit accompanying the word who calls effectually, may

conversion not be effected without the word by the immediate operation of the Spirit upon the heart of man? Reformed theologians, indeed, speak of an *ordinary* and *extraordinary calling;* "the one is that which God uses in the ordinary dispensation of his grace through the ministry of men; the latter is out of the common course, and respects those persons, whom Christ immediately called" (P. 290). This theory comes very near the idea of the Enthusiasts of an inward operation of the Spirit without external means of grace. And how do I know that I am called effectually, or, which is the same, that I am an elect? The Canons of Dort answer: "By observing" within me "the infallible fruits of election, . . . such as true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc." (ch. I, Art. XII). But then the assurance of my salvation rests after all on something subjective, something within me, on my feeling and my experience of God's grace, and my own good works.

The first act of inward calling is *faith* which the Holy Spirit works in us. Calvin and the Reformed confessions, like Luther, maintain that faith is a free gift of God, "a gratuitous and special gift which God grants" (C. G., XXI), but they lay more stress than Luther upon the intellectual element of faith. "Faith consists in a knowledge of God and Christ" (Inst. III, 2, 2. 3). "Faith is a knowledge of the will of God respecting us. . . . And the foundation of this is a previous persuasion of the divine veracity" (ib. 6). "By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein" (W. C., XIV, 2). The Heidelberg Catechism, although stating that faith "is not only a certain knowledge . . . but also a hearty trust" (q. 21), at the same time emphasizes the intellectual side of faith asserting that it is necessary for a Christian to believe "all that is promised us in the Gospel, which the articles of our catholic, undoubted Christian faith teach us in sum" (q. 22). Heyns defines saving faith as "the living conviction, wrought in the heart of the Holy Spirit, that the Gospel is true, John 3:33" (H., 266).

From faith proceeds *repentance* which extends through the whole life of the believer. It consists in the mortification of the flesh together with the crucifying of the old man within us and a vivification by the Spirt. In contradistinction to the Lutheran teaching that contrition or repentance wrough by the law precedes faith, Calvin maintains that repentance follows faith. "Repentance not only immediately follows faith, but is produced by it" (III, 3, 1; also Cat. Gen., I, *de fide).* By repentance Calvin means the renewal of life which follows faith. He admits "that many are overcome or led to obedience by terrors of conscience before they have imbibed a knowledge of grace" (ib. 3, 2), but this he would not call repentance. Nor is it necessary according to Calvin that a person pass through this "initial fear," these terrors of conscience, for

Christ has many ways to draw us to himself. Bosma, answering the question, "Which of the two parts of conversion precedes, repentance or faith?" follows Calvin and advises to "be very careful not to dictate a certain method of conversion to all alike, different characters will be differently led by God in their experience of conversion" (B. 188).

We Lutherans certainly do not want to dictate a certain method of conversion, but we do strictly hold to, and insist upon, the only safe and certain, because Biblical, method of conversion, according to which the Holy Spirit, through the law, working recognition of guilt and remorse for sin leads man to repentance so that he cries out "What must I do to be saved?" and, through the gospel, revealing to the repentant sinner God's love in Christ works faith which receives and accepts the righteousness which God gives.

Calvin felt that his arrangement of faith and repentance was not quite in harmony with Scripture, as when Christ and the Baptist "first exhort the people to repentance, and afterwards adds that the kingdom of heaven is at hand" (ib.). But even in these texts Calvin sees nothing but proof of his idea of faith and repentance and says of those who do not see this that "they superstitiously attend to the connection of syllables and disregard the sense and coherence of the words" (ib.). Yet, leaving aside superstitiously attending to the connection of syllables and merely regarding the sense and coherence of these words: "The time is fulfilled and the kingdom of heaven is at hand: repent ye, and believe the gospel," Mark 1:15, we cannot but say that repentance must precede faith.

§ 8. Justification and Sanctification

The believer united to Christ by faith or "grafted into him" receives a *duplex gratia,* a double grace, namely, *justification* and *regeneration or sanctification.*

(a) *Justification.*

In full accord with Luther, Calvin and the Reformed confessions assert that justification consists in the forgiveness of sin and in the imputation of Christ's righteousness. Calvin says, God justifies "by absolving and pardoning us"; "we are justified by gratuitous imputation. . . . Sinners being invested with the righteousness of Christ . . . are accounted righteous. . . . Justification is opposed to accusation; which antithesis clearly demonstrates, that the form of expression is borrowed from the practice of courts" (III, 11, 11). "Man is justified by faith only" (ib. 19). Not that "faith were to justify of itself, or by an intrinsic efficacy"; it is only "a vessel," "the instrument by which righteousness is received" (ib. 7).

Justification as a *forensic act* must not be confounded with

the renewal of life; "it is one thing to be justified, and another thing to be made new creatures." Osiander in confusing the two "erroneously made of two good parts one corrupt whole." " . . . in justification there is no regard paid to works" (ib. 6; see also the Confessions: H. C., 60-62; C. B., XXIII; I Helv., XII and XIII; II Helv., XV; C. G., XVIII; W. C., XI).

This clear-cut presentation of this doctrine, however, suffers some eclipse from Calvin's theory of predestination. Although he states that "Christ is apprehended and possessed by us by faith and we, being by his innocence reconciled to God, have a propitious father instead of a judge" (ib. 1), he also maintains "those, whom God has chosen, he designates as his children, and determines himself to be their father" (ib. 24, 1). The Westminster Confession likewise teaches that "God did, from all eternity, decree to justify all the elect," but also adds that "they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them" (XI, 4). Accordingly, justification which is decreed from all eternity actually takes place in time. This is, indeed, the usual and popular presentation of justification in the Reformed theology. Many Reformed theologians, however, follow Calvin and view justification as having taken place in eternity. God, they say, does not first justify the sinner who by faith apprehends Christ's righteousness; God has from eternity determined to look upon him as being righteous in his sight. By faith the sinner merely realizes that he is justified and in virtue of this realization has peace with God through Jesus Christ. Says Calvin, "Though by choosing his people, the Lord has adopted them as his children, yet we see that they enter not on the possession of so great a blessing till they are called; on the other hand, as soon as they are called, they immediately enjoy some communication of his election" (ib. 1). As proof text for this theory is usually quoted Rev. 13:8, "whose names are not written in the book of life of the Lamb slain from the foundation of the world."[3] "Here it is stated that the sacrifice of Christ has been brought from eternity, not that it was decided before the foundation of the world that it would be brought in time, but that it was brought from the foundation of the world. So also it was not merely decided from eternity in respect to the elect, who were regard as included in that sacrifice to justify them in time, but they were actually justified in eternity and their names written in the book of life as righteous. When therefore the Scriptures speak of a justification through faith, i. e., of a justfication in time, they cannot mean an actual justification, for that has taken place in eternity. What it can mean is only the realization of justification through faith" (H., 290). The idea of eternal justification and consequent preseverance is rejected as unscriptural by the Cumberland Presby-

[3] "every one whose name hath not been written from the foundation of the world in the book of the Lamb that hath been slain," R. V.

terians (see note attached to section 3 of ch. XVII of the Cumberl. Confession).

(b) *Regeneration or Sanctification.*

The word *regeneration* is here not used in its narrower sense meaning the procreation of a true and saving faith, but in its broader sense designating the moral renewing of man, or *sanctification.* Calvin uses the term in this wider sense and calls it also repentance. "No one can embrace the grace of the gospel, but he must depart from the error of his former life, enter into the right way, and devote all his attention to the exercise of repentance" (III, 3, 1). The Belgic Confession describes regeneration with these words: "We believe that this true faith being wrought in man by the hearing of the Word of God and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing from the bondage of sin" (Art. XXIV).

Sanctification comes to the believer from Christ no less than justification. But the two are not to be confounded, neither are they to be separated. "You must first possess Christ; but you cannot possess him without becoming a partaker of his sanctification; for he cannot be divided. . . . Union with Christ, by which we are justified, contains sanctification as well as righteousness" (Inst., III, 16, 1). This way of regarding the matter is said "to maintain the glory of God unimpaired and undiminished and to assure rest and peace to us" (ib. 13, 1).

Since Calvin represents God as working effectually in the predestinated to the end of the sanctification of man it cannot be said that his theory of predestination leads to moral indifference, on the contrary "it should rather awaken and stimulate us to a cheerful practice of it, than be used as a pretext for slothfulness" (ib. 23, 12).

It should be noticed that Calvin concludes the discussion of man's salvation with a presentation of the doctrine of predestination. He does that in order to make *predestination a support for the certainty of salvation.* The assurance which the believer has of salvation rests on the divine choice of the man to salvation. This assurance is but increased by the fact that God "adopts not all promiscuously to the hope of salvation, but gives to some what he refuses to others" (ib. 21, 1). "They who know not themselves to be God's peculiar people will be tortured with continual anxiety." On the other hand, there is not "any other basis for solid confidence" but God's eternal predestination "even according to the authority of Christ . . . who promises to preserve in safety all whom the Father has committed to his care" (ib). They alone receive the *gift of perseverance (donum perseverantiae),* and continue in faith and holiness unto the end. There can be retrogression in sanctification, a "falling short of the grace of God" (Hebr. 12:15), but there can be no falling from grace.

The basis of the doctrine of the inamissibility of grace is not the teaching of Scripture, but the error of identifying the elect with the regenerate. An elect may totally, but not finally, lose faith. Luther rightly held that David and Peter had fallen from the state of grace when they fell into heinous sin. The regenerate can totally and finally lose faith. He cannot renew himself. The renewal is God's work alone. But the regenerate man is able in coöperation with the Holy Spirit to nourish, cultivate and develop the new spiritual life; at the same time, he has the freedom not only to stunt the growth of his spiritual life, but utterly to destroy it, to commit spiritual suicide so that his falling from grace becomes irreparable. In Hebr. 6:4 f. we read "it is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good work of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Here we notice three things: (1) the text speaks of *regenerate* persons. Or are they not regenerate who are said "to have tasted the heavenly gift, who have been made partakers of the Holy Ghost, and have tasted the powers of the world to come?" A Reformed theologian particularly, according to his own idea of "the effectual call by the word and the Spirit," cannot but refer these words to the regenerate. (2) The text speaks of a possibility of the fall of the regenerate, "if they should fall away." (3) If the text says that they cannot be renewed again it presupposes that they were once renewed. Calvin attempts in vain to show (Inst., III, 2, 11) that this passage refers to reprobate hypocrites and not to regenerate persons.

The Canons of Dort devote a whole chapter (V) to "the Perseverance of the Saints." Even if they fall into "such enormous sins" as David and Peter did, and thereby "highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes lose the sense of God's favor for a time." (Art. V), nevertheless, God "according to his unchangeable purpose of election, does not wholly withdraw the Holy Spirit from his own people in their melancholy falls" (Art. VI); " . . . in these falls he preserves in them the incorruptible seed of regeneration from perishing or being totally lost; and again by his Word and Spirit he certainly and effectually renews them to repentance" (Art. VII); comp. also W. C., XVII, XVIII. Accordingly, those who once have had saving faith even though they be "drawn into great and heinous sins" or "actually fall into these evils," they can nevertheless be absolutely sure of their salvation, which, "through faith, becomes a possession which can never be lost. He that believes on the Son hath eternal life, John 3:36, and after we have believed, we are sealed with the Holy Spirit of promise" (H., 299). " . . . of their perseverance in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain

persuasion that they ever will continue true and living members of the Church; and . . . at last inherit eternal life" (C. D., ch. V, Art. IX).

But if I obtain assurance "according to the measure of my faith" and that faith is very weak, my assurance cannot be very firm and strong either. And if the "exercise of my faith is interrupted, for a time," then I am to ground the certainty of my salvation upon a subjective experience of God's grace in the past. Suppose this experience was never real but only imagined, is not the assurance thus obtained mere self-deception? Calvin's theory of the certainty of salvation either makes men self-confident and secure or drives them to despair. Calvin himself admits, that believers, "in recognizing the grace of God towards them, are not only disturbed with inquietude which frequently befalls them, but sometimes also tremble with the most distressing terrors" (Inst., III, 2, 17).

Calvin also correctly says, like Luther, that "we shall find no assurance of our salvation in ourselves; nor even in God the Father, considered alone, abstractly from the Son. Christ, therefore, is the mirror, in which it behooves us to contemplate our election; and here we may do it with safety" (ib. 24, 5); and "the principal hinge on which faith turns is this, that we must . . . make the promises of mercy . . . our own, by embracing them in our hearts. Hence arises that confidence which the same apostle in another place calls 'peace'" (ib. 2, 26). But by his theory of predestination Calvin again destroys the sure foundation of assurance. I can make the promises of mercy, which God offers, my own only, if I am effectually called, or, in other words, if I am an elect. How do I know that I am an elect? Calvin admits that "there is scarcely a person to be found, whose mind is not sometimes struck with this thought: Whence can you obtain salvation but from the election of God? And what revelation have you received of election? If this has once impressed a man, it either perpetually excruciates the unhappy being with dreadful torments, or altogether stupifies him with astonishment" (ib. 24, 4).

This assurance is also said to be produced, besides from faith in God's promises and the testimony of the Holy Spirit, "from a serious and holy desire to preserve a good conscience, and to perform good works" (C. D., ch. V, Art. X). "Why must we do good works? . . . also that we ourselves may be assured of our faith by the fruits thereof" (H. C., q. 86). By good works "believers . . . strengthen their assurance" (W. C., XVI, 2).

My works, then, are *to assure me of my faith* and increase the certainty of my salvation. Suppose, there is a man who strives with might and main to do good works and makes appalling sac-

rifices in order to make his election sure, when does he obtain the full certainty of his election? How does he know when he has done enough? And if after all he is none of God's elect, there is in him no faith of which his works are said to be the fruits.

In the official edition of the Confession of the Cumberland Presbyterian Church there is a note attached to Chapter XVII stating that Church's position with regard to the perseverance of the saints; it reads as follows:

". . . The idea of eternal justification and consequent perserverance is unscriptural: the way perserverance is insisted on by some preachers in connection with the preceding parts of their sermons is certainly dangerous. Example: First preach a superficial experience, then make a great many more allowances for weakness and wickedness, stumbling, staying, etc., than God's Word admits, then press perserverance, and you have the formalist or hypocrite confirmed. On the other hand, press the doctrine of final apostasy, if the creature does not so and so, making the perseverance of the creature depend chieflly upon his **doings;** you raise in the mind of the **unregenerate** professor the fear of hell, as a high excitement to duty; confirm him in his legality; prepare his mind, indirectly at least, to give glory to himself for his perseverance; settle him down in a self-confident and deplorable situation. What God's Word hath joined together, let not his ministers put asunder; but first let them give a clear, definite description of the new birth, and then let them press the doctrine of heart and practical holiness as the sure consequence . . . , and daily evidences (not the cause) of that gracious state which will insure their final perseverance. Then this true and comfortable doctrine will not be perverted neither will it have a tendency to licentiousness in him "whom the love of Christ restraineth," or the real Christian: no, he serves and desires to serve God with more zeal, and from pure evangelical principles, still laying the foundation in his own mind, and cherishing the principle of ascribing **all** the glory to God for his conversion, his perseverance, and his final and complete redemption"
(Quoted from Schaff, Creeds, III, 775 f.).

§ 9. Good Works

In accord with the Lutheran symbols the Belgian Confession (Art. XIV) teaches that justifying faith cannot "be unfruitful in man"; it is "a faith that worketh by love, which excites man to the practice of those works which God has commanded in his Word; which works, as they proceed from the good root of faith, are good and acceptable in the sight of God . . . it is by faith in Christ that we are justified, even before we do good works, otherwise they could not be good works any more than the fruit of a tree can be good before the tree itself is good." The Heidelberg Catechism points out particularly the *source of good works*—"true faith," *the standard of good works*—"the law of God," and *the purpose of good works*—"his glory" (q. 91). The Catechism mentions as a secondary purpose of good works "also that we ourselves may be assured of our faith by the fruits thereof" (q. 86) (see also W. C., XVI, 2).

While there is general agreement between the Lutherans and the Reformed concerning the relation of good works to justifi-

cation, there are differences in their conception (1) of the source, (2) standard and (3) purpose of good works.

(1) How is faith the *source* of good works? Calvin answers somewhat like this: Faith unites us to Christ and this union with Christ contains both our justification and sanctification. By faith united to Christ we are made partakers of Christ's death and resurrection. The old man being crucified with him we are raised with him to a new life (Inst., III, 3, 8, f.). But Calvin does not show that faith is the propelling cause of the believer's life. Calvin is also fond of attributing our sanctification to the influence of the Holy Spirit. "This takes place when the Spirit of God has tinctured our souls with his holiness, and given them such new thoughts and affections, that they may be justly considered as new" (ib.). The Scotch Confession (XIII) combines both ideas and says that "the Spirit of the Lord Jesus Christ, who dwelling in our hearts by true faith, brings forth such works" (see also II Helv., XVI, 5). But the Reformed teaching lays the emphasis not on faith but on *the Holy Spirit as the source of good works.* The believers cannot "perform any other obedience to him, than that which he has given them" (Inst. III, 8, 4). "Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure" (W. C., XVI, 3).

The Lutherans lay the emphasis on justifying faith as the spontaneous source of God-pleasing actions. Out of the same faith that apprehends Christ's righteousness spring the motives of holy living. Faith is a living active thing; and the living energy of faith manifests itself in good works.

(2) As far as the *standard* of good works is concerned both Lutherans and Reformed agree that the law of God is the rule of life and conduct, but Reformed theology emphasizes the significance of the law for the believer in such a way that a marked legalism characterizes the ethics of the Reformed Church. Good works, says the Westminster Confession, are "done in obedience to God's commandments" (XVI, 2). "Good works . . . are performed according to the law of God" (H. C., q. 91). "It is the duty of believers to present their bodies a living sacrifice, holy and acceptable unto God (Inst., III, 7, 1). "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it" (W. C., XIX, 5). Speaking of the significance of the law for the regenerate Calvin calls "the third use of the law the 'principle one'—and which is more nearly connected with the proper end of it." He compares the relation of the believer to the law to that of a "servant" to his "master." "By fre-

quent meditation on the law the servant of God will be excited to obedience. . . . To the flesh the law serves as a whip, urging it, like a dull and tardy animal, forwards to its work; and even to the spiritual man, who is not yet delivered from the burden of the flesh, it will be a perpetual spur, that will not permit him to loiter" (Inst., II, 7, 12). Commandment, law, duty, obedience—these frequently recurring words are expressive of the rigorous legalism which characterizes the Reformed theology. Lutheran theology rejects such legalism and teaches that the regenerate do good works "spontaneously and freely," "without constraint and with a willing spirit," "as though they knew of no command, threat, or reward" (F. C., 807). The regenerate are not under the law. They have been freed and exempted not only from the *curse* but also from the *coercion* of the law and yet they are not on this account without law. "But the impulses to right life in the believer are not legal, but spiritual. The New Testament, especially St. Paul in Rom. 8:1 sq., and Gal. 5:16 sq. teaches that the believer is impelled by the Spirit to fulfill the righteousness of the law. So the doctrine of faith establishes the law, Rom. 3:31. The principle of life in the believer is no longer the law, but the Spirit; but the form of the life is defined in the law" (Voigt, Bibl. Dogmatics, p. 203 f.).

(3) Nor does Lutheran theology emphasize the glory of God as being the object and end of good works. The relation of the believer to God is not that of a servant to his master, nor that of a subject to his sovereign, but that of a son to his father; it manifests itself in love. This love needs not be told what its end and purpose should be. Its motive power is the love of God in Christ Jesus; its end and object is to love God and the neighbor, 1 John 4:11, 19.

§ 10. The Church

(a) *Conception of the Church.*

Zwingli, Calvin and the Reformed confessions sharply distinguish between the invisible and the visible church. The church is the totality of the elect of all ages and places (Inst., IV, 1, 2, 7). The Belgian Confession (Art. XXVII) defines the church as "a holy congregation and assembly of true Christian believers"—believers being identical with the elect, for only the elect can have true faith. The church as the totality of the elect is *invisible* and an object of faith (Inst., ib. 7). The elect, however, are found in an empirical communion, the *visible* church, i. e., the multitude of professed believers, which includes also hypocrites among its members (ib.).

The marks of this visible church are (1) the preaching of the word, (2) the proper administration of the sacraments, (3) the proper exercise of Christian discipline (Ir., Art. LXIX; C. Sc., XVIII; C. B., XXIX).

We are to believe in the invisible church which is known to God alone. We are commanded to honor the visible church and to maintain communion with it (Inst., IV, 1, 7). Of this visible organized church Calvin predicates all those properties which belong to the church as the communion of believers. Thus he maintains that the third article of the creed "relates in some measure *(aliquatenus)* to the external church" (ib.). Of the visible church he says, "there is no other way of entrance into life, unless we are conceived by her, born of her, nourished at her breast, and continually preserved under her care and government . . . out of her bosom there can be no hope of remission of sins or any salvation" (ib. 4). Withdrawal from the visible church is therefore also a denial of God and Christ (ib.).

According to Luther the true church is the communion of believers, "the living body of Christ." Its outward marks are the preaching of the gospel and the administration of the sacraments in accordance with the gospel of Christ. To the communion of believers and to no external organized church are entrusted the Word and the sacraments. Calvin sees in the preaching of the Word and the administration of the sacraments the marks of the true *visible* church. The doctrinal standards adopted Calvin's idea of the church. "No one ought to seclude himself and be contented to be alone; but all jointly should keep and maintain the union of the Church, and submit to the public teaching, and to the yoke of Jesus Christ, wherever God shall have established a true order of the Church" (C. G., XXVI). The Westminster Confession first speaks of the invisible church of the elect, but says of the *visible* church that it "is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. . . . Unto this catholic visible Church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints" (XXV, 2 and 3). Explaining Art. XXVIII of the Belgian Confession Heyns says of the organized visible church: (a) "the Church is an institution of Christ . . . , (b) to the Church is entrusted the ministration of the Word and sacraments . . . , (c) to the Church the Holy Spirit has been given to dwell in it and to remain with it eternally, so that whoever withdraws himself from its communion withdraws himself from the communion of the Holy Spirit. These things hold true for the Church as instituted visible Church" (H., 155).

It must also be remembered that Calvin, when speaking of the marks of the visible church, regards the external means of grace merely as symbols of a possibly accompanying divine influence. In keeping with his concept of God Calvin maintains that the power of God is not confined to external means (Inst., IV, 1, 5). To many "he has given the true knowledge of himself in an internal manner, by the illumination of his Spirit, without the intervention of any preaching" (ib. 16, 19). But while God is not confined to external

means, "yet he has confined us to the ordinary manner of teaching . . . though he could easily make his people perfect in a single moment, yet it was not his will that they should grow to mature age, but under the education of the church" (ib. 1, 5).

According to the Lutheran view the church is the communion of believers where the pure Word of God is preached and the sacraments are administered in accord with Christ's institution. The task of the church, therefore, is to see to it that the pure Word of God is preached and the sacraments are rightly administered. According to the Reformed view the church is the instituted visible church, under the care and government of which we are preserved "till we are divested of this mortal flesh and become like angels" (ib. 4). The task of the church, therefore, is to see to it that there be the right kind of church organization and church government and that church discipline be properly exercised.

(b) *Church Government.*

Calvin was convinced that the preaching of the Word and the administration of the sacraments necessitated the divine appointment of definite ecclesiastical offices. The *extraordinary* offices of apostles, prophets and evangelists, Calvin maintains, "were appointed to continue for a time in the government of the church." The *ordinary* offices of pastors, teachers, elders and deacons were instituted to be of perpetual duration (ib. 3, 5). The teachers are to interpret the Scriptures; the pastors, to preach the gospel and administer the sacraments. Teachers and pastors together constitute the *ministerium verbi.* The presbyters coöperate with the pastors for the government of the church; they form the *ministerium disciplinae.* To the deacons is entrusted the care of the poor; their office is the *ministerium caritatis* (ib. 3, 4. 8. 9). Calvin attaches great importance to the office of the presbyter or elder. "From the beginning, every church has had its senate or council, composed of pious, grave and holy men, who were invested with the jurisdiction in the correction of vices. . . . Now that this regulation was not of a single age, experience itself demonstrates. This office of government is necessary, therefore, in every age" (ib. 9) (see also C. G., XXIX; C. B., XXX).

The Reformed theologians see in the three ordinary offices a continuation of the offices of Christ. In the office of the ministers of the word, who have the power of *teaching* in his name, Luke 10:16, Christ continues his prophetic office. In the office of the elders, who have the power of *ruling* in his name, Matt. 18:18, Christ continues his kingly office. In the office of the deacons, who have the power of showing mercy, Acts 6:2-4, Christ continues his priestly office (see H., 165). All these officers are not only to preach, govern, and care for the poor, but above all to exercise Christian discipline. The people are to choose, but the ministers chosen are to rule. "If no society, and even no house, though containing only a

small family, can be preserved in a proper state without discipline, this is far more necessary in the church, the state of which ought to be the most orderly of all. As the saving doctrine of Christ is the soul of the church, so the discipline forms the ligaments which connect the members together and keep each in its proper place" (ib. 12, 1). The consistorium or tribunal of the church, composed of spiritual and lay-elders, exercises the disciplinary power including that of excommunication (ib. 2).

Holiness which is an attribute of the communion of the saints, i. e., the invisible church, is required by Calvin of the visible, instituted church. Church discipline is to bring it on. Therefore Calvin does not, like Luther, see the exercise of the power of the keys in the proclamation of the gospel but in church discipline.

(c) *Church and State—Theocracy.*

At first sight it seems that Calvin does not share Zwingli's view of the relation of church and state. According to Zwingli church and state are not separated and independent, each in its sphere; on the contrary, Christianity is a matter of the state. The duty of the government is laid down by God in the Bible. The laws of the state are valid only in so far as they conform to the law of the church. Calvin seems not to favor this medieval idea of Zwingli. Like Luther he distinguishes two kinds of governments, "one, which is situated in the soul, or the inner man, and relates to eternal life," and "the other, which relates to civil justice, and the regulation of external conduct" (ib. 20, 1). But since, on the one hand, he makes "the regulation of external conduct" a task of the church and, on the other hand, demands that civil government see to it "that idolatry, sacrileges against the name of God, blasphemies against his truth, and other offences against religion, may not openly appear and be disseminated among the people (ib. 3), he actually abandons the separation of the church and state and lets the one encroach upon the territory of the other. What should be the attitude of the Christion to a government that refuses to coöperate with the church? Zwingli held that a government which sets itself against God and the Bible is to be abrogated. Calvin has not adopted this view of Zwingli; on the contrary, he enjoins the duty upon the people to respect and obey the magistrates "whatever their characters may be," for "they have their government only from God" (ib. 20, 25). "But in the obedience due to the authority of governors, it is always necessary to make one exception: that it do not seduce us from obedience to him, to whose will the desires of all kings ought to be subject" (ib. 32). Herein the confessions follow Calvin in the main. As far as the relation of church and state is concerned the Calvinistic churches of the present day stand for the complete freedom from state control.

Calvin, like Zwingli, aimed at a theocracy after the Old Testa-

ment pattern. Church and state though separate in organization coöperate closely to support each other. The church's authority is absolute in matters of doctrine. The discipline of the church is to be carried out by governmental agencies. "No government can be happily constituted, unless its first object be the promotion of piety"; therefore Christian princes and magistrates "should employ their utmost efforts in asserting and defending the honor of him, whose vice-gerents they are and by whose favor they govern. . . . Their office extends to both tables of the law" (ib. 9). The end in view in this theocracy is to produce a people of God by governmental agencies. God is the Lord whose will rules all. It is the duty of the church and state to carry out his will. Hence civil authority, in its service to God, is under obligation to exercise Christian discipline. When civil cases arise, the church hands the offender over to the civil government for punishment as was done in the case of the noted Spanish physician and anti-Trinitarian Michael Servetus, who was arrested while passing through Geneva and, with the full consent of Calvin, condemned as heretic and burnt alive, October 27, 1553, though Calvin preferred for him the milder execution by the sword. The sentence met also Melanchthon's approval (Corp. Ref., 8, 362; 9, 763). With all this rigorous discipline Calvin had in view not first of all the salvation of men, but the honor and glory of God. "Above all, the honor of God is maintained in punishing crimes" (Corp. Ref., 41, 76). "Within five years from 1542 to 1546 no less than 78 persons were exiled and 58 condemned to death in the city of Geneva which at that time had about 20,000 inhabitants. Within two years, in about 400 cases punishment was inflicted upon persons guilty of dancing, or laughing whilst Calvin was preaching. In 1545 no less than 34 women were burnt at stake or quartered because they were said to have used magic means as a preventive against the threatening danger of the plague. Once several persons, who were thought to be guilty, were condemned to immuration until they would confess; if they could not be moved to confession they should end the days of their life by this kind of torture. All for the honor of God!" (Walther, Symbolik, 261 f.).

If we think of this rigorus discipline entering into all the details of private and domestic life, the rigid inspection of household conduct, the organized consistory composed of pastors and laymen with wide powers of compulsion, and if we further think of the narrow spirit, hostile to all natural enjoyment and social pleasure, which characterized the civil administration of Calvin, we can well imagine that in many cases the exercise of discipline must have conflicted with the liberty of conscience and, instead of "maintaining the honor of God," made many hypocrites. The cold, legalistic character of Calvin's Reformation left its impress upon the Reformed churches. "He had affixed the stamp of legalism to the Reformed type of Protestantism, and we see it in the widespread en-

deavor to legislate society into righteous living. Calvin's faith no longer rules; but his legalism, even among the emotional Arminians in the various denominations, is very much in evidence" (The Lutheran, July 28, 1927, p. 11).

Roman Catholic divines saw in Calvin's theocracy a return to the hierarchy, with Calvin as its pope. Schaff, however, maintains that "Calvin's theocracy differed essentially from the Roman Catholic by its popular (though by no means democratic) basis: it was not priestcraft ruling over statecraft, but a self-governing Christian commonwealth" (Creeds, I, 463). And yet, it is not to be denied, that a marked nomism characterized both the church of Rome and Calvin's theocracy. The difference between Rome and Geneva was this that *there* the infallible teaching office of the church dictated and enforced the rules which were to regulate the conduct of life; *here* it was a false Biblicism, i. e., strictest adherence to the letter of the Bible as the supreme law of the sovereign God, which led Calvin to conform all acts and forms of life to the words of the Bible. Because the apostles appointed ministers, teachers, presbyters and deacons, it is therefore necessary that the church everywhere and at all times must do the same.

(d) *Rites and Ceremonies.*

This Biblicism determines also the position of the Reformed Church in regard to church rites and ceremonies. Usages, customs, festivals that have been observed in the church for centuries but cannot be substantiated by express scriptural command are to be abandoned. For example, Christ and his apostles knew nothing of the use of organs, altars, crucifixes, candles, vestments and the like; hence these things have no place in divine worship. Nor did Christ and his apostles use hymns in their worship, but they did use the Old Testament psalms; hence "it is the will of God that the songs contained in the book of psalms should be used in public service to the exclusion of the devotional compositions of uninspired men" (United Presb. Church of N. A.). However, we are not familiar with the melodies according to which they sangs the psalms in the ancient church; hence there can be no objection to putting the psalms into rhymes suitable to modern melodies. Thus we have The Metrical Version of the Psalms approved (Sept. 22, 1909) by a joint committee from nine churches of the Presbyterian family in the United States and Canada. Since the New Testament mentions neither the observance of festivals in commemoration of the great events of the life of Christ, nor of saint's days, we are bound to observe only Sunday as the Lord's Day. In the Reformed churches, as a rule, all festivals except Sunday were abolished. Calvin made exceptions in the case of the Swiss of Bern, who desired to keep the gospel festivals, but his Puritan followers rejected the Christian year

with its festivals insisting only on strict Sabbath observance in a spirit of Jewish legalism.

Calvin, like Luther, saw in the Sabbath law a part of the ceremonial law of the Jews and not a part of the moral law which is binding on all men in all times and therefore he asserted the abrogation of the Jewish Sabbath, but he departed from Luther's view by maintaining that the *Lord's Day* was *substituted* in the room of *the Sabbath* (Inst., II, 8, 1. 34). This latter view of the substitution of Sunday for the Sabbath soon became the dominant one in the Reformed Church and the perpetual moral obligation to observe the first day of the week as a day of rest and worship was emphatically maintained. It is claimed that the substitution of Sunday for the Sabbath "dates from the time of the Apostles, so that it must have received Apostolic sanction" (H., 308). But just the opposite is true. Neither Christ nor any of his apostles appointed a day of rest or worship; on the contrary, the New Testament warns all Christians: "Let no man judge you in respect of an holy day, . . . or of Sabbath-days, which are a shadow of the things to come," Col. 2:16, 17; see also Gal. 4:10, 11; 5:4.

Out of this legalistic conception of Sunday grew the Puritan theory of the Christian Sabbath which received its first symbolical indorsement in the Irish Articles. "The first day of the week, which is the *Lord's Day,* is wholly to be dedicated unto the service of God; and therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercise, both public and private" (Art. LVI). The Puritan view is stated still more distinctly by the Westminster Confession, ch. XXI, "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he has particularly appointed one day in seven for a Sabbath, to be kept holy unto him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's day, and is to be continued to the end of the world as the Christian Sabbath" (7). "This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of this worship and in the duties of necessity and mercy" (8). See also Sh. C., q. 59-61. The Sabbath theory held by the Presbyterians may also be learned from a statement made by the Presbyterian Board of Publication "in introducing to the public a new edition of the inimitable Institutio of the Christian Religion." Commenting

on Calvin's interpretation of the fourth commandment the Executive Committee of the Presb. Board of Publication says:

"The most decidedly objectionable feature in the 'Christian Institutes,' is to be found in the explanation of the fourth commandment, where the author asserts the abrogation of the Sabbath. In Calvin's view, this ordinance was a mere type of better blessings, and, with the types and ceremonies of the old dispensation, was done away by the introduction of a new and better dispensation. In this opinion there can be no doubt that he greatly erred and so universal is the conviction of the Church on the perpetual obligation of the Sabbath as a moral institution, that no danger is to be apprehended from a contrary view, even under the sanction of so great a name as that of Calvin. In justice to his opinion on this subject, however, it should be stated, that he distinctly recognized not only the propriety but the necessity of a consecration of stated days for public religious service, without which regulation, he declares that 'it is so far from being possible to preserve order and decorum, that if it were abolished, the church would be in imminent danger of immediate convulsion and ruin.' It is much to be lamented that so great a mind should have been led astray on so important a point by attempting to avoid an opposite extreme" (Vol. I, p 45 6th American Ed.).

But if, as the *Lutherans* maintain, there is in the New Testament no divinely appointed day of rest or worship *why then do we observe Sunday?* The Lutherans answer: "It is a man's duty to worship, to honor, to praise his Maker. In the New Testament the law fixing particular days has been revoked, and only the command to worship God remains. Neither can man worship God as he pleases, but God has told us how to worship Him. His Word shall be preached. The Sacraments are to be administered. Public prayer and praise shall be in vogue. If this is to be done, it is evident that a certain time and place must be fixed for public worship. While in the Old Testament God prescribed time and place of public worship, He has in the New Testament left these details entirely to the discretion and the choice of His people. And so from the early times of the apostles the Christians have chosen Sunday, the day of Christ's resurrection, as the day which they would use for public worship" (Concordia Encyclopedia, p. 671).

§ 11. The Means of Grace

The means of grace are the Word of God and the sacraments.

(a) *The Word of God.*

According to Zwingli the Word of God is not a means of grace. He severed the influence of the Holy Spirit from "the instrument" of the word and held that the Holy Spirit operates immediately upon man's heart. He distinguished sharply between the external and internal word; only the latter, he said, is efficacious (Fid. rat., N. 21).

Calvin goes further than Zwingli in that—in the case of the elect—he holds to a real divine energy connected with the word. He says that "our ignorance, slothfulness, and the vanity of our

minds require external aids, in order to the production of faith in our hearts, and its increase"; "God has provided such aids in compassion to our infirmity" (Inst., IV, 1, 1). But from this it must not be concluded that this "prescribes a perpetual rule for God, precluding his employment of any other method; which he has certainly employed in the calling of many, to whom he has given the true knowledge of himself in an internal manner, by the illumination of his Spirit without the intervention of any preaching" (ib. 16, 19). In the same way "infants are regenerated by the power of God which is as easy to him as it is wonderful and mysterious to us" (ib. 18).

Why should not God, since he can produce faith in the elect and save them without external means, save also heathen who never heard the word of God? Calvin did not draw this inference. Zwingli, however, (ut supra) maintained that the elect are not confined to the number of those who attain faith before they die, but unbaptized children and *even pious heathen* are among the elect and accordingly will be saved. (Regarding the operation of the Holy Spirit aside from the means of grace see also § 7. Man's Conversion, p. 218).

(b) *The Sacraments.*

For the same reason that the Holy Spirit is said to operate immediately upon man's heart, *Zwingli* attaches also very little significance to the sacraments. They are mere symbols of no sacramental significance but only a mere obligatory sacrificial character. The sacraments are rites which rather impose obligations on the recipient than confer benefits. On the one hand, they remind the believer in a symbolic form of salvation and its blessings; on the other hand they are a means by which he testifies his membership in the church. "I believe, yea, I know that all sacraments are so far from conferring grace, that they do not even offer or distribute it." They are "outward testimonies of the grace which is already present in the individual" (Fid. rat. N., 24. 25). His rationalism would not permit Zwingli to accept a mystery that did not appeal to his reason.

According to *Calvin* a sacrament is something more than significative. He defines it as an *outward sign (extremum symbolum)* by which God seals the promises of his grace to our consciences and we in turn testify our piety toward him (Inst., IV, 14,1). But "the sacraments produce the effect, which they represent, in the elect alone"; for the unbelieving they are merely signs without contents (ib. 15). In order to be efficacious the Spirit—"this inner teacher who inwardly opens, moves, and enlightens the heart"—must follow the sacraments (ib. 7; see also Cons. T., XVI).

As this view of the sacraments certainly minimizes their significance as means of grace, so also does the Reformed idea that

the Old Testament sacraments, circumcision and the passover, were the same in essence with the sacraments of the New Testament. "The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New" (W. C., XXVII, 5). They differ from each other so far as outward signs, "ceremonies," and "duration" are concerned, "but they all agree in the following particulars: Both have God for their Author, both signify the same thing, namely, Christ with his benefits, hence the ancients are said to have "eaten the same meat, and drunk the same drink"; (1 Cor. 10:3, 4); both were to be received in the same way, namely, by faith; both have the same word of command and promise, though not the same expressions; and, lastly, both had the same effect" (P., 410).

(c) *Baptism.*

Zwingli saw in baptism merely an introductory symbol of obligatory character; hence infant baptism is necessary. At first, Zwingli was not in favor of infant baptism. But when the Anabaptists began to establish churches of the regenerates and made pedo-baptism a prominent object of their assaults, he insisted upon baptism as an obligatory symbol, the rite of initiation of the new dispensation as circumcision was of the old.

According to Calvin baptism is a seal of a covenant "like some sealed diploma." It *signifies* for the elect the beginning of the development of the "new life" in the church. It *testifies* to us forgiveness of sin, not only for the past alone, but for the future. It serves both for the *confirmation of faith* and a confession before men (Inst., IV, 15, 1-6). It *signifies, testifies;* but nowhere does Calvin say: baptism *bestows,* or *gives* the new life, or forgiveness of sin.

Unbaptized children are not "deprived of the grace of regeneration." Hence even in case of necessity "it is not right for private persons to take upon themselves the administration of baptism . . . this is a part of the public ministry of the church" (ib. 20).

Baptism *is necessary for all Christians* because commanded by Christ, but it is *not necessary for salvation.* "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated" (W. C., XXVIII, 5). The doctrine that "baptism is necessary to salvation" is styled by Calvin as an "ill-stated notion from which resulted mischievous consequences" (ib.). "Infants are not excluded from the kingdom of heaven, who happen to die before they have had the privilege of baptism." The fulfillment of God's promise "depends not on baptism, or on any thing adventitious." Children of believers are said to be born in covenant relation. "The sacrament is afterwards added as a seal, not to give

efficacy to the promise of God, as if it wanted validity in itself, but only to confirm it to us" (ib. 22). "We condemn the Anabaptists who hold that newborn children of believers should not be baptized. For according to the doctrine of the gospel theirs is the kingdom of God, and they are in God's covenant; why should the sign of God's covenant not be given to them? Why should they not be initiated through holy baptism since they are God's possession and in his church?" (II Helv., XX; see also H. C., q. 74).

The confessions all agree with Calvin in this that *baptism does not give but only exhibits* the promised grace; that forgiveness is not conferred by baptism, but by the Holy Spirit, that baptism is not, as Scripture calls it, the washing of regeneration, or the washing away of sins. "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time" (W. C., XVIII, 6). "Is, then, the outward washing of water itself the washing away of sins? No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin. Why, then, does the Holy Ghost call baptism the washing of regeneration and the washing away of sins? God speaks thus not without great cause: namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token he may assure us that we are as really washed from our sins spiritually as our bodies are washed with water" (H. C., q. 72 and 73).

The mode of baptism, whether immersion, or sprinkling, or pouring "is of no importance; churches ought to be left at liberty, in this respect, according to the difference of countries" (Inst. IV, 15, 19). "Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person" (W. C., XXVIII, 3). The Second Helvetic Confession, however, teaches that "the most perfect mode of baptism is that after which Christ was baptized" (XX, 5).

(d) *The Lord's Supper.*

In keeping with his conception of a sacrament *Zwingli* considered the Lord's Supper (1) as a memorial celebration reminding us of our redemption through the death of Christ and (2) as a feast of confession and thanksgiving. He interpreted the ἐστίν—*"is"* in the words of the institution as equivalent to "signifies" or "symbolizes." Bread and wine signify the body and blood. There is only a spiritual eating in the Supper. Faith in the sacrifice of Christ which is confessed by the congregation is really the eating of Christ's body; this is in keeping with John 6:63 f., "the flesh profiteth

nothing." The real body of Christ being in heaven cannot be in a number of different places on earth (Fid. rat. N. 26; Fid. expos. N. 47 ff.).

Calvin was opposed to the view that eating the flesh of Christ and drinking his blood means only that Christ is received by faith. He maintained a real presence of Christ in the Lord's Supper. Calvin calls the object received in the Lord's Supper the substance of the sacrament. "What I call the matter or substance, is Christ, with his death and resurrection. . . . If it be true that the visible sign is given to us to seal the donation of the invisible substance we ought to entertain a confident assurance, that in receiving the symbol of his body, we at the same time truly receive the body itself" (Inst. IV, 17, 10). "In the mystery of the Supper, under the symbols of bread and wine, Christ is truly exhibited to us, even his body and blood, in which he has fulfilled all obedience to procure our justification. And the design of this exhibition is, first, that we may be united into one body with him, and, secondly, that being made partakers of his substance we may experience his power in the communication of all blessings (ib. 11).

It is true, in his conception of the Lord's Supper Calvin stands nearer to Luther than to Zwingli, and yet his view of the Lord's Supper differs widely from that of Luther. Luther held to a real bodily presence. Calvin styles that a "preposterous error." Christ's body is finite, according to the invariable condition of a human body, and is contained in heaven, where it was once received, till it shall return to judgment; so we esteem it utterly unlawful to bring it back under these corruptible elements, or to imagine it to be present everywhere" (ib. 12).

What, then, do the Reformed mean by "receiving the true body and blood of Christ?" They do not mean the body but all the blessings which Christ offers in his body. Calvin denied any bodily presence of Christ and maintained only Christ's spiritual influence, his power and efficacy as Redeemer. Accordingly the body and blood of Christ are taken with the bread and wine *not orally by mouth,* as Luther held, but only *spiritually by faith.* " . . . we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Savior in our souls, for the support of our spiritual life" (C. B., XXXV). Bread and wine are signs, which "represent to us the invisible nourishment which we receive from the body and blood of Christ. . . . And because this mystery of the secret union of Christ with believers is incomprehensible by nature, he exhibits a figure and image of it in visible signs . . . and . . . by giving tokens and pleges, renders it equally as certain to us as if we beheld it with our eyes" (Inst. ib. 1).

Calvin explains the words of the institution metonymically, in the sense that the sign is used for the thing signified and thus

refuses to take on faith what the Scriptures plainly teach. Someone has rightly said: "The Roman Catholic Church must *see* the presence of Christ's body and blood in the sacrament; the Lutheran Church *believes* it: the Reformed Church must *understand* it." The Reformed Church takes the "is" of the words of the institution as *symbolical;* the Catholic Church, as *real;* the Lutheran Church as *synecdochical*, i. e., we receive, with the earthly element, the body of Christ. "Lutheranism sees the supernatural *in* the natural, Calvinism *above* the natural, Romanism *without* the natural" (Schaff, Creeds, I, 217). According to the Reformed view the communicants actually receive only bread and wine. According to the Catholic view they receive only the real body of Christ. According to the Lutheran view they receive both, bread and wine, and the true body and blood of Christ.

Calvin also held that only the believer, i. e., *the elect, through faith* receives *spiritually* the body and blood of Christ in the Supper, while the unbeliever receives mere bread and wine. Consequently Calvin rejected Luther's doctrine of the *manducatio indignorum,* i. e., that also the unworthy and unbelievers receive the true body and blood of Christ (see also W. C. XXIX, 7, 8). "The ungodly indeed receives the sacrament to his condemnation, but he does not receive the truth of the sacrament. As Judas and Simon the sorcerer both, indeed, received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers" (C. B., XXXV).

But if the body of Christ is "contained in heaven" how is "the secret union of Christ with the believer" in the Lord's Supper possible? Calvin answers: "Not by the exhibition of a vain or uneffectual sign, but by the exertion of the energy of his Spirit" (Inst., ib. 10). "He feeds them with his own body, of which he gives them a participation by the influence of his Spirit" (ib. 18). Christ being at the right hand of God in heaven, does not descend to earth, but believers by the power of the Holy Spirit are raised to communion with him in heaven (ib. 36), or Christ by the power of his Spirit and the outward symbol descends to us (ib. 24). In Calvin's liturgy (in his *La maniere de celebrer la cene)* the ancient *Sursum corda* is paraphrased: "Let us lift up our hearts and minds thither where Jesus Christ is in the glory of his Father." (See also Form of the administration of the Lord's Supper of Dutch Reformed Church). This spiritual union of Christ with the believer is, of course, not confined to the Lord's Supper, but takes place whenever faith is exercised.

Not the Zwinglian but the Calvinistic view of the Lord's Supper became the dominant one in the Reformed Church. The First Helvetic Confession, Art. XXII, and the First Confession of Basle, Art. VI, present the Zwinglian type of doctrine. The Gallican Confession, which was drawn up under the influence of Calvin, exactly

presents Calvin's conception of the Lord's Supper. "Thus all who bring pure faith, like a vessel, to the sacred table of Christ, receive truly that of which it is a sign; for the body and blood of Jesus Christ give food and drink to the soul, no less than bread and wine nourish the body" (C. G., 37). The Shorter Catechism defines the Lord's Supper as "a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace" (q. 96) (see also W. C., XXIX, 1, 5). The Heidelberg Catechism seems to approach the Lutheran view when it says (q. 79) that "Christ by his visible sign and pledge" wants "to assure us that we are as really partakers of his true body and blood," but it makes it at once clear that it does not present Luther's but Calvin's view when it adds: "through the working of the *Holy Ghost,* as we receive *by the mouth of the body* these *holy tokens in remembrance* of him."

To the Reformed the celebration of the Lord's Supper is also a *public profession* of faith in Christ's sacrifice. In atending the Lord's Supper the communicants "publicly declare their acceptance of Christ as Savior and Master" (B., 276). Hence it is essentially" a communion, in which the fellowship of believers with Christ and with one another is set forth." It should therefore "be held in the gathering of believers. In particular cases, however, some Reformed teachers held it may be administered in private homes for the benefit of believers long confined by sickness provided the officers and some members of the church be present to preserve the true character of the ordinance as a communion" (B., 279). The Reformed Church rather discourage private communion, while the Lutheran Church freely allows it.

Since the Lord's Supper is chiefly of symbolical significance *the breaking of the bread* is *essential* in the Supper; it symbolizes the rending of Christ's body on the cross. But as far as *the bread* is concerned the Reformed "believe that the common bread of daily life best fulfills the requirements of the symbols. Because unleavened bread was the only kind at hand in the passover Jesus used this in instituting the Supper, but that did not mean that we also must use this as the Romish and Lutheran Churches hold. The *wine* used was fermented juice of the grape" (B. 275).

In order to guard against partaking of the Supper in an unworthy manner, *self-examination* for the Supper is necessary. The point with which self-examination must concern itself "is this: whether we are in the right frame of mind to proclaim the death of the Lord" (H., 225).

§ 12. Eschatology

The Lutheran and Reformed confessions are in agreement so far as the doctrine of the last things are concerned. Like the

Augsburg Confession, Art. XVII, so does the Second Helvetic Confession reject the apoctastasis and chiliasm of the Anabaptists, (XI, 14) and teaches that the second coming of Christ will be to judge the quick and the dead (ib. 13).

§ 13. The Various Calvinistic Churches as Represented Particularly in America

Initiated in Switzerland the Reformed faith passed over into the Palatinate, in the days of Frederick III. (1559-1576). From thence it extended northward into other German states. At the same time it gained ground in France, England, Scotland, Hungary, Bohemia and Poland. Later, emigration and colonization secured a still wider diffusion of the Reformed faith. As early as 1652 Dutch settlers transplanted it to South Africa. The collective membership of the various Dutch bodies in that country amounts to over half a million communicants. At a still earlier date Dutch emigrants had planted the Reformed Church upon the shores of the New World.

(1) *The Reformed Church in America.*

Rev. Jonas Michaelius organized the first congregation according to the Reformed discipline in New Amsterdam, in 1628. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered and churches erected, some of which are still standing after more than two centuries. This branch of the Reformed Church being one in denominational polity and doctrinal type with the Reformed Protestant Dutch Church of the Netherlands bore the title, "The Reformed Protestant Dutch Church in North America" until 1867, when the present name, *"The Reformed Church in America"* was adopted. Its recognized theological standards are, besides the ecumenical creeds, the Belgic Confession, the Heidelberg Catechism, and the Decrees of the Synod of Dort. In polity it is Presbyterian, only instead of the sessions, presbyteries, synods and general assemblies of the Presbyterians it has consistories, classes, provincial synods and general synods. Statistics for 1926: 717 churches with 153,739 members.

(2) *The Reformed Church in the United States.*

In the early part of the 18th century German immigrants from the Palatinate and other parts of western Germany and also from Switzerland planted the German Reformed Church in the United States. Until 1792 it had been under the control of the Reformed Church of the Netherlands. In the following year the Reformed German Church became an entirely independent body and adopted as its standard only the German Creed, the Heidelberg Catechism. In 1869 it dropped the word "German" from its title. The Reformed Church in the United States is, like the Reformed (Dutch) Church, Calvinistic in its doctrine and presbyterian in polity. Statistics for 1926: 1,709 churches with 361,257 members.

(3) *The Christian Reformed Church* is a branch of an organization of the same name in Holland, formed by a secession in 1835 from the Reformed Church of Holland. In this country the denomination increased considerably in 1882, when it received an accession of half a dozen Michigan congregations which had split off from the Reformed Church in America because of the refusal of its general synod to condemn freemasonry. In 1890, the True Reformed Dutch Church, located in New Jersey and New York (formed by the secession of five suspended ministers from the Reformed Dutch Church, in 1822, giving as their reasons "errors in doctrine and looseness of discipline"), also united with the Christion Reformed Church. Its creeds are the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort. In polity it is strictly presbyterian. Statistics for 1926: 245 churches with total membership of 98,534.

(4) *The Hungarian Reformed Church* in America was organized in New York City in 1904. Since 1916 this church has ceased to exist under this name. The constituency of the newly organized *Free Magyar Reformed Church in America* is made up to a large degree from that of the Hungarian Reformed Church in America. The Magyar Church was reported in 1926 with 11 churches and 3,992 members.

(5) *The Presbyterians.*

"Presbyterianism" designates, on the one hand, that form of church government in which presbyters or elders occupy a prominent place; on the other hand, it has come to have a doctrinal as well as an ecclesiastical significance, thus designating the doctrinal, ethical, governmental and liturgical principles and regulations of the Presbyterian churches.

The real presbyterial idea was worked out by Calvin whose teachings also form the basis of the doctrinal standards of nearly all Presbyterian bodies; hence the words "Calvinistic" and "Presbyterian" are to a large extent synonymous.

Next to Calvin, John Knox is the chief founder of the Presbyterian polity. While an exile from his native land under Mary the Bloody (1553-58) he came also to Geneva where he found "the most perfect school of Christ that ever was since the days of the apostles." He became a close friend and disciple of Calvin though four years older than the great Reformer. Through Knox' influence the Protestant Church in his native land finally won a complete victory. The new Confession of Faith (see p. 199) and the First Book of Discipline drawn up by Knox and five other ministers were adopted and the Reformed Kirk established by the free Parliament of 1560.

The fundamental principles of Presbyterianism are the abso-

lute sovereignty of God and the supreme authority of his holy word. Upon this basis rests the whole church, its faith and practice, worship, discipline and government. The Scriptures are not only the rule of faith, but also the rule of government and discipline of the church. Presbyterianism claims to be the form of ecclesiastical organization set forth in the New Testament. It holds a middle position between the episcopal and congregational systems. In contradistinction to the national church of England in which there are three major orders of clergy—bishops, priests and deacons, —the Presbyterian Church holds that all clergymen are peers one of another, and that church authority is vested not in individuals but in representative bodies. In every well-organized congregation there are three classes of officers—the pastor or teaching elder, the ruling elders who, with the pastor, have the spiritual oversight of the church, and the deacons who administer the benevolences of the church and, in some churches, also the financial affairs.

In opposition to Congregational independency Presbyterianism asserts the lawful authority of the larger church. The primary governing body is the *church session* which consists of the pastor as presiding officer and the ruling elders; it supervises the spiritual affairs of the congregation. The deacons are responsible to the session. Pastors, elders and deacons are chosen by the congregation, but the election of the pastor, in contrast with Congregationalism, is subject to the approval of the presbytery. The church session is under the authority of the next higher court, *the presbytery,* in which all congregations within a limited territory are represented, each by its pastor and an elder. The presbyteries are united in a larger governing body called *the synod;* while the supreme court of Presbyterianism is the *general assembly* which meets annually and to which all the presbyteries in the church send representatives. The Encyclopaedia Britannica, 11th ed., vol 22, p. 183, illustrates the intermediate position of Presbyterianism between episcopacy and Congregationalism by the following striking comparison:

"In episcopacy the supreme authority is a diocesan bishop; in congregationalism it is the members of the congregation assembled in the church meeting; in Presbyterianism it is a church council composed of representative presbyters. In episcopacy the control of the church affairs is almost entirely withdrawn from the people; in congregationalism it is almost entirely exercised by the people; in Presbyterianism it rests with a council composed of duly appointed office-bearers chosen by the people. The ecclesiastical unit in episcopacy is a diocese, comprising many churches and ruled by a prelate; in congregationalism it is a single church self-governed and entirely independent of all others; in Presbyterianism it is a presbytery or council composed of ministers and elders representing all the churches within a specified district. It may be said broadly, therefore, that in episcopacy the government is monarchical; in congregationalism, democratic; and in Presbyterianism, aristocratic or representative."

The Alliance of the Reformed Churches throughout the World holding the Presbyterian System, organized in 1875, popularly but incorrectly called *Pan-Presbyterian Alliance,* consists of a purely voluntary association of the Presbyterian bodies. Its object is not to form one great Presbyterian organization, but to promote unity and fellowship among the numerous Presbyterian churches throughout the world. The Alliance is merely advisory, exercising neither legislative nor judicial function.

Following is a list of the various Presbyterian bodies and their distinctive characteristics (A) in the British Empire and Colonies and (B) in the United States.

A. In *Scotland* there are at present two chief branches of Presbyterianism. *The Church of Scotland,* numerically the largest church in Scotland—it has a membership of 756,000—commonly known as the Established Church, was organized in 1560 and legally established in 1592 by the Scottish Parliament. *The United Free Church of Scotland* was formed on October 31, 1900, by the union of the Free Church and the United Presbyterian Church. It numbers 435,000 communicants. The Established Church and the United Free Church are practically one on questions of doctrine, but differ on the relation between church and state.

Presbyterianism in *England* traces its historical origin to the strong Presbyterian element in English Puritanism. It manifested itself in the famous Westminster Assembly, 1643. In 1686 it was by act of Parliament denied civil and religious rights. From that time on until the middle of the 19th century it had only a feeble existence. In 1876, the English congregations of the United Presbyterian Church of Scotland, which was well represented in Northumberland, Lancashire and London, united with the English Presbyterians to form *the Presbyterian Church of England.* It has a membership of 85,000. It has adopted twenty-four articles of faith which are in full accord with the Westminster Confession.

The most conservative of the great Presbyterian churches of the United Kingdom is the *Irish Presbyterian Church* with a communicant membership of 105,000. Besides this body there are three small independent Presbyterian communities in Ireland, viz., the Reformed Presbyterian Church, the Eastern Reformed and the Secession Church.

The Calvinistic Methodist Or Presbyterian Church of Wales, organized in 1743 under the influence of Whitefield, has been Calvinistic from its beginning. After 1748 its connection with England was gradually broken off. In 1864, the two synods, that of North Wales and that of South Wales, united in one general assembly. This Church maintains cordial fellowship with the Presbyterian Church of England. In this church every elder is a mem-

ber of the presbytery. It has a communicant membership of over 187,000.

In *Canada* Presbyterian congregations and synods were organized in various provinces but maintained a separate existence until by 1870 the numerous bodies had been reduced to four and, in 1875, June 15, in the city of Montreal, these four were united into one organization, *the Presbyterian Church of Canada.*[4] It has over 90,000 communicant members.

There are also Presbyterian Churches in all of the other British possessions and colonies, Australia, New Zealand, South Africa, Jamaica, etc.

B. There are ten Presbyterian bodies in the *United States.*

1. *The Presbyterian Church in the United States of America.*

Presbyterianism was planted on the virgin soil of America chiefly by English Puritans and Scotch and Irish immigrants in the first half of the 17th century. Long before the Declaration of Independence there were Presbyterian churches established in Virginia, New England, Maryland and Delaware. The first presbytery, the oldest in America, was organized in Philadelphia, in 1706, and the first synod, composed of four presbyteries, was formed in 1716. The synod of Philadelphia, in 1729, adopted the Westminster Confession "as being, in all the essential and necessary articles, good forms of sound words, and systems of Christian doctrine." This so-called "adopting act" allowed scruples as to "articles not essential and necessary in doctrine, worship and government." In the same year the church gave also definite ecclesiastical form to the distinctive American doctrine of the independence of the church from control by the state by denying to the civil magistrate power over the church, and also the power "to prosecute any for religion."

Two parties had developed with the growth of the church. The stricter party, known as *"Old Side,"* insisted on full and unreserved subscription to the confessions. The liberal party, known as *"New Side,"* contended for a free interpretation of the standards. In 1758 the two bodies were united as the Synod of New York and Pennsylvania upon the basis of the Westminister standards pure and simple.

After the Revolutionary War, in 1788, the united synod decided to organize a general assembly with four synods. It revised and adopted the Westminster Confession of Faith, together with the Larger and Shorter Catechisms, and also a Form of Government, a Book of Discipline and a Directory of Worship, as the constitution of the church. In the following year the first meeting

[4] In 1925 the three Protestant bodies known as the Presbyterian Church of Canada, the Congregational Churches, and the Methodist Church formed the United Church of Canada each of the three bodies preserving its vital elements without separate organization.

of the General Assembly was held in Philadelphia. (Regarding the so-called Cumberland separation which took place in 1806, see Cumberland Presb. Church, p. 246).

In 1837 the Presbyterian Church was again divided into *"Old School"* and *"New School"* which terms are not in any manner equivalent to the terms "Old Side" and "New Side" in use a century before. The division resulted from contention respecting the plan of union formed in 1801 between the General Assembly and the Congregational associations of New England. The plan agreed upon allowed the interchange of Presbyterian and Congregational ministers and the formation of churches composed of members of both denominations. The Old School opposed the continuance of the union plan; the New School, under the influence of the New England Theology, favored it. The controversy involved also doctrinal differences between general atonement and atonement for the elect only, between mediate imputation and immediate imputation, and differences concerning creed subscription, polity and discipline. In 1869 the two assemblies agreed to a reunion which was consummated in the same year at Pittsburgh, Pa., on "the doctrinal and ecclesiastical basis of our common standards."

At the outbreak of the Civil War, in 1861, the Southern Presbyterian Churches separated from the churches in the North. [See Presb. Church (Southern), p. 248.] Since the reunion in 1869 the *Presbyterian Church in the United States of America* has made steady progress along all lines. It is the largest body of the denomination. In 1926 it had a communicant membership of 1,909,111. The Assembly of 1902, held at New York City, adopted a brief statement of the Reformed Faith as an aid to the interpretation of the Westminster Confession, and on the love of God for all men, mission, and the Holy Spirit.

2. *The Cumberland Presbyterian Church.*

This body arose in circumstances connected with the revival which began among the churches of the Transylvania Presbytery in Kentucky in the closing years of the 18th century. The revival grew rapidly so that the demand for ministers became greater than the supply. The anti-revival party objected to the ordination, by the Cumberland Presbytery, of men who had not had the usual academic and theological training and, besides were permitted, if they so desired, to express their dissent from the teaching of the Westminster Confession as to "the idea of fatality," i. e., the doctrine of absolute decrees. The synod of Kentucky, of which the Cumberland Presbytery was a member, dissolved the Presbytery, in 1806, and the General Assembly confirmed the action of the synod, in 1809. The dissenters, however, organized an indepedent presbytery, the Cumberland Presbytery, in 1810. The new denomination grew rapidly. In 1813 it was divided into three presbyteries and in the same year a general synod was constituted. The synod revised the West-

minster Confession and excluded "fatalism and infant damnation."

The Cumberland Presbyterian Confession (accepted 1813, subjected to a final revision and adopted in 1829) departs from the Westminster Confession in rejecting unconditional election and reprobation, and affirming unlimited atonement and the salvation of all infants dying in infancy, and yet the Confession maintains the final perseverance of the saints. The Larger Catechism was omitted. The Shorter Catechism has been changed in the questions pertaining to God's eternal decrees. In *doctrine* the Cumberland Church represents the medium between Calvinistic and Arminian theology. In *polity* it is distinctively presbyterian.

In 1906, the northern General Assembly and the Cumberland Church united on the basis of the doctrinal and ecclesiastical standards revised and adopted by the Presbyterian Church in the United States of America in 1902. At that time the Cumberland Church had about 200,000 members and about 1,600 ordained ministers. A majority of the ministers and about one half of the members went into the other church. Those who remained in the Cumberland Church held to the same creed and the same polity as before. Statistics for 1926: 763 ministers, 65,876 members.

3. *The Cumberland Presbyterian Church, Colored,* is a branch of the Cumberland Presb. Church, organized in 1869, on a racial basis. It was constituted of colored ministers and members who had been connected with the Cumberland Church. It has the same doctrinal basis and polity as the parent church. In 1926 it had 135 ministers and a membership of 12,000.

4. *The Welsh Calvinistic Methodist Church,* known also as *the Welsh Presbyterian Church,* is a branch of the body of the same name in Wales (see p. 244). Its doctrinal standards are the Forty-four Articles which correspond in general to the Westminster Confession of the Presbyterian Church and the Thirty-nine Articles of the Episcopal Church. "Eternal reprobation" is not mentioned in the articles. This church exists among the Welsh in 13 states of the republic. In its services the Welsh language is used. It has a membership of about 15,000.

5. *The United Presbyterian Church of North America* does not derive its origin from the United Presb. Church of Scotland (see p. 244), though it was formed in a similar way and by similar elements. It was organized in Pittsburg, Pa., in 1858, by a union of Scotch immigrants and their descendants who had belonged to the Secession Presbyterians and the Associate and the Reformed Presbyterians of Scotland. It adopted the Westminster standards modifying somewhat the chapter on the power of civil magistrates, and a "Judicial Testimony" consisting of 18 articles designed to set forth the views of the Church on "certain points not distinctly introduced into the Confession of Faith." Five of the 18 articles or declarations

are special to this denomination: (1) slave holding is a violation of the law of God and contrary both to the letter and spirit of Christianity. (2) All secret and oath-bound societies are inconsistent with the genius and spirit of Christianity and forbidden to church members. (3) None are to be admitted to the sealing ordinances of the Church except such as give their assent to its doctrines. (4) Public social covenanting at special times is a moral duty. (5) It is the will of God that the songs contained in the Book of Psalms should be used in public service to the exclusion of the devotional compositions of uninspired men.

In 1881 the General Assembly, by a very small majority, repealed the rule forbidding the use of instrumental music in public worship. Statistics for 1926: 901 churches and 171,571 members.

6. *The Presbyterian Church in the United States (Southern).*

The action of the General Assembly (Old School), in 1861, led to the withdrawal from that Assembly of a number of synods within the bounds of the Southern Confederacy. In May 1861, the General Assembly (Old School), meeting in Philadelphia, asserted the loyalty of the church to the Union and promised the support of all its churches and ministers to the federal government. This resolution was bitterly opposed by the commissioners from the synods in the South, who felt that the church was transcending her sphere in pronouncing on a political question. Presbyteries in the seceding states generally coincided with this view, and "concluded that a separation from the General Assembly aforesaid was imperatively demanded. Not in the spirit of schism but for the sake of peace and for the protection of the liberty with which Christ had made them free." Accordingly the representatives of 11 synods and 47 presbyteries met in Augusta, Ga., December 4, 1861, and constituted a General Assembly, under the name of the General Assembly of the Confederate States of America and adopted as their standards of doctrine the Westminster Confession of Faith and the Form of Government as held in the old Church. After the war, however, the name of the Church was changed to the *Presbyterian Church in the United States.*

In 1864 the United Synod of the South, composed of the presbyteries and churches which had withdrawn from the New School Assembly in 1858, in consequence of some decided action taken with reference to slavery and emancipation, united with the Presbyterian Church in the United States. In 1869, the Synod of Kentucky and, in 1874, the Synod of Missouri which for the same reason had severed their connection with the Northern Assembly united with the Southern.

The Presbyterian Church in the United States—commonly called the *Southern Presbyterian Church* as distinguished from

the parent body, the Northern Church—disavows all connection with political matters and emphasizes its purely ecclesiastical mission. It also forbids women the public expounding of the Word of God, or other functions pertaining to an ordained minister. Several unsuccessful attempts have been made to bring about a union of the northern and southern churches. Statistics for 1926: 2,235 ministers, 462,177 total church membership.

7. *The Associate Synod of North America (Associate Presbyterian Church)* is the continuance of those Associate and Reformed Presbyterian bodies which did not enter the union which resulted, in 1858, in the United Presbyterian Church (see p. 247). The Associate Presbyterians denounced slavery as immoral and excommunicated slaveholders from their communion alienating thereby their southern congregations. Statistics for 1926: 11 churches and 329 members.

8. *The Associate Reformed Presbyterian Church* is the result of a secession from the Associate Reformed Synod of the South in 1821. The separation was on account of differences concerning the exercise of civil power, the use of Psalms alone as hymns and strictness in admission to the Lord's table. This body was reported in 1926 with 145 churches and 20,410 members.

9. *The Synod of the Reformed Presbyterian Church of North America* (Old Light) was organized in 1809. In 1825 a number of its ministers withdrew to join the Presbyterian Church in the United States of America. In 1833 a division occurred resulting in two organizations. The one party to the division took the above name. It refused to allow its members to vote or hold office until there is "constitutional recognition of God, as the source of power, of Jesus Christ as the ruler of nations, of the Holy Spirit as the supreme rule, and of the true Christian religion." The members of this church do not take part in state or national elections; they neither vote nor hold office. This church was reported in 1926 with 89 churches and 7,166 members.

10. *The General Synod of the Reformed Presbyterian Church* (New Light), the other party to the division of 1833, allows its members to decide for themselves as to participation in political affairs. It was reported in 1926 with 13 churches and 1,929 members.

All Reformed Presbyterians (8, 9, 10) have in common the exclusive use of Psalms in singing and the opposition to secret societies.

§ 14. The Waldenses and the Bohemian Brethren

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A. The Waldenses.

The name Waldenses was given to a sect of dissenters from the Roman Catholic Church, which arose in southern France about 1170 and has survived to the present day. Conflicting views as to their origin were held both by friend and foe. According to Catholic writers the Waldenses date from the 12th century and took their name and doctrines from Pierre Valdo or Peter Waldo. Waldensian historians have claimed for them an earlier origin than the end of the 12th century and attempted to show that they are a branch of the primitive church which has always been independent of the Roman Catholic Church since the time of Constantine. This claim, however, as modern criticism has shown, can no longer be sustained. Modern historians, such as Comba and others, see in the Waldensian movement the blending together or the fusion of several distinct reform movements of the 12th century brought about by four men who had much in common in their teaching but each of whom stressed one particular feature of Christian life. Pierre de Bruys or Petrus Brusius (d. aout 1125), whose followers were known as Petrobrusians, insisted especially on simplicity and purity in the worship of God. Henry of Lausanne (d. after 1145), whose followers were called Henricians, emphasized the purity of life. Arnold of Brescia (executed at Rome, 1155) maintained the independence of the church from the state and its spiritual mission; his followers were known as Arnoldists. Peter Waldo, a wealthy merchant of Lyon (d. before 1218) laid the stress on poverty; his followers called themselves "the poor men of Lyon," or simply "the poor." According to this theory of modern historians the name Waldenses indicates all heretics after the four movements had been blended together.

The Waldensian movement was a practical protest against the worldliness of the church. The Waldenses made the profession of extreme poverty a prominent feature in their own lives. Well-versed in Scripture they emphasized by their practice the need of the much neglected task of preaching the gospel to the people in the city and rural districts, allowing women also to preach. Maintain-

ing the supremacy of the Scripture over the traditions of men they rejected the papal hierarchy, purgatory, indulgences, prayers for the dead, worship of images, of saints, and of Mary, the mass and transubstantiation. They also refused to take oaths and considered the shedding of human blood as unlawful, and, consequently, condemned war and the infliction of death penalty.

The distinctive doctrines held by the Waldenses before the Reformation period are set forth in the *Waldensian Catechism* or "The Smaller Questions," written about 1489 (not later than 1500). It bears a striking resemblance to the Bohemian Catechism which appeared in print in 1521, or 1522 (see p. 202).

The Waldenses did not intend to separate from the church; on the contrary, they sought for the recognition of the church and the pope. But Pope Lucius III. (1184) answered with the ban of the church. They were formally condemned by the Lateran council of 1215. Henceforth the Waldensian society became a prosecuted church. It suffered severely from the bloody Albigensian wars. Those who survived looked to the valleys as a place of refuge, especially the secluded valleys of Piedmont where they found brethren in the faith. At times attempts were made to suppress and exterminate the sect; yet, even during the period of their fiercest persecution a remnant of that venerable martyr church has maintained itself and continued to exist to the present day. It was at this time (1655) that Cromwell used his influence to stay the persecutions and threatened "to make the thunder of English canon resound in the castle of St. Angelo," and Milton wrote his sublime sonnet of protest:

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold."

When the Reformation began in Germany and Switzerland the Waldenses were ready to sympathize with it. They communicated with the Reformed theologians, Oecolampadius, Bucer and others, and ultimately adapted their old beliefs to those of the Reformed Church. At a synod which met in the valley of Angrogne, in 1532, the tenets of the Swiss Reformation were adopted by a large majority. In their Brief Confession of Faith of the Reformed Churches of Piedmont (1655), which is based on the Gallican Confessions, the Waldenses adopted the doctrines of the Reformed churches of France, Great Britain, Holland, etc., as well as those of the altered Augsburg Confession. Accordingly they hold to the Reformed conception of the sacraments as signs and symbols. Calvin's doctrine of absolute predestination has received definite expression in their Brief Confession, in Art. IX. Art. XIV explains John 3:16, "God so loved the world" as "those, whom he has chosen out of the world." Although Art. XXII denies that good works are meritorious, yet Art. XXI maintains that they are absolutely necessary to salva-

tion, "so that believers cannot obtain the kingdom of heaven without them."

After their emancipation in Italy (in 1848) the Waldenses have established mission in Italy[5] and abroad, in Abyssinia, Madagascar, Basutoland and Barotseland, also flourishing agricultural settlements in Uruguay and Argentina with 8 organized churches and 20 settled groups with a total population of 7,000 people. Waldensian colonies have settled in the United States, at Wolfe Ridge, Texas; Valdese, N. C.; Monett, Mo.; Provo City, Utah; and Santa Ana, Calif. The headquarters of the Waldensian Church in the United States are in New York City, where there is also one Waldensian Church.

The Waldensian Church is organized on the Presbyterian system.

B. The Bohemian Brethren

The Bohemian Brethren were originally composed of remnants of the Hussites. When in 1433 the moderate Hussites, the Calixtines,—so called from their zeal for the chalice *(calix)* for the laity —came to terms with the Roman Catholic Church, the radical Hussites, the Taborites,—so called from the mountain which their leader Ziska fortified and called Mount Tabor—rejected all compromise with Rome and insisted on a thorough reformation. After their complete defeat in 1434 they ceased to exist as a party. But a remnant remained and continued to exist under the name Bohemian Brethren, or *Unitas Fratrum.* They were scatttered throughout Bohemia; some of them emigrated to Moravia, Saxony and Poland. They dwelled in separate communities. They adhered to the rigid discipline of the Taborites and were known as Brothers of the Rule of Christ. Their enemies often confounded them with the Waldenses and Picards, while, on account of their being compelled during persecution to hide in caves and solitary places, they were called Grubenheimer, i. e., pit-dwellers.

In opposition to the secularized church they insisted on the simplicity and spirituality of the church. They regarded the Bible as their only rule of faith and practice, using the Bohemian version of the Bible revised by Hus. They denounced the pope of Rome as Antichrist. Like the Waldenses they rejected all worldly amusements, oaths, military service and capital punishment. In 1467, at a synodical meeting at Lhota, they effected an independent organization with an independent priesthood seeking regular ordination from a Waldensian bishop, Stephen, who had been ordained by a Roman bishop in 1434. In this way the Brethren meant to retain an unbroken succession of the episcopate.

At the beginning of the reformatory movement in Germany and Switzerland they conferred with the Wittenberg theologians

[5] The Waldensian theological seminary founded at Torre Pellice in 1855 was later removed to Rome.

but refused to join Luther because of the Lutheran doctrines, particularly of the Lord's Supper and of justification by faith alone and, like the Waldenses, ultimately passed in a body to the Reformed communion. (For confessions of the Bohemian Brethren see p. 202 f.)

During the bloody drama of the Thirty-Years' War the Catholic Counter Reformation actually exterminated Protestantism in Bohemia. The exiled Bohemian Brethren, who had settled in Moravia from whence they emigrated in 1722, became the nucleus of the Moravian Church founded at Herrnhut (see p. 313). A scanty remnant of the Brethren congregations continued to exist even in Bohemia. In 1781 Emperor Joseph II. issued the Edict of Toleration "which granted religious freedom with some reservations to certain non-Catholic groups, the Lutherans and Calvinists, that is, the Augsburg and Helvetic Confession churches. All other sects, including the Bohemian Brethren were excluded. After the events of 1918 both confessions returned to the old confession of the Bohemian Brethren" (Keller and Stewart, Prot. Europe, p. 295). The Evangelical Church of Bohemia which was organized after the World War claims descent from the old *Unitas Fratrum.*

§ 15. The Evangelical Synod of North America

We shall conclude this chapter with a brief sketch of that large church body which holds a neutral position as to the doctrinal differences between the Lutheran and Reformed churches, namely the *Evangelical Synod of North America,* before 1920 known as the *German* Evangelical Synod. This body was formed by a union of Lutheran and Reformed churches, effected in 1840, at Gravois Settlement, Mo., and by subsequent similar unions of organizations, including the united Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others, which consolidated in 1877.

The Evangelical Synod represents in this country the old state church of Prussia,[6] which is a union of the Lutheran and Reformed churches (see p. 136). "Union here means neither fusion of the Lutheran and Reformed churches nor absorption of one by the other, but means the two confessions existing side by side, coordinated and united" (Keller and Stewart, Protestant Europe, p. 209). Accordingly the Church of the Old Prussian Union recognizes the Augsburg Confession, the Apology, the Smalcald Articles, and the Small and Large Catechisms in the Lutheran, and the Heidelberg Catechism in the Reformed communities. The Evangelical Synod of North America, however, accepts both Lutheran and Reformed Confessions *as far as these symbols are in agreement* and, where they are not, Scripture passages cited in support of the con-

[6] The Old Prussian Union Church, which now, by law of the state of Prussia of April 8, 1924, enjoys full autonomy, numbers nearly 18,000,000 souls.

flicting statements may receive either the Lutheran or the Reformed interpretation (see § 2 of the Constitution of 1877). There were in the United States in 1926, 1,287 churches of the Evangelical Synod of North America, with 314,418 members.

CHAPTER SIX

THE ANGLICAN COMMUNION

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§ 1. THE CHURCH OF ENGLAND

Continental divines, both Protestant and Catholic, are wont to rank the national Church of England among the Reformed churches as distinct from the Lutheran and number of Anglican Articles with the Reformed confessions, while Anglo-Catholics and Tractarians hold that nothing is taught in the Anglican Confession which cannot be harmonized with the Tridentine decrees. We shall treat the Anglican Church and its distinctive characteristics separately because of its intermediate position between the Latin communion and the churches of the Reformation. The Church of England claims itself to be a branch of the Catholic and Apostolic Church and as such distinguished from the Protestant churches, Lutheran

and Calvinistic, of the European continent as well as from those bodies which have at a later date seceded from it.

The British Reformation, which began with the refusal of King Henry VIII. (1509-1547) to own further allegiance to the pope, and the resultant declaration of his own supremacy in his realm, did not interrupt the historic continuity of the church of the English people. The breach with Rome was a mere political expedient to which the despotic and licentious monarch resorted to accomplish and justify his divorce from Catherine of Aragon and his marriage with Anne Boleyn. He remained a Catholic in his belief and sentiment and would not allow any deviation in essentials from the religion of Catholic Europe. In 1536 the King as "the chief protector, the only supreme lord and head of the Church and clergy in England" dictated the belief and ceremonial of the church by issuing *Ten Articles* which were sanctioned by convocation. This first formulary of the Church of England was essentially Catholic. It fell into disuse on the publication of the "Institution of a Christian Man" or "Bishop's Book," which showed an advance—owing to the influence of Cranmer (archbishop of Canterbury) and Ridley (bishop of London)—in the distinct repudiation of purgatory and the declaration that salvation depends solely on the merits of Christ, but was never sanctioned by the King.

It was superseded by the *"Necessary Doctrine and Erudition of a Christian Man,"* the *"King's Book,"* a revision of the Bishop's Book drawn up under the influence of the Romish party and sanctioned by convocation, in 1543; it was a declaration of Catholic orthodoxy.

The Thirteen Articles drawn up during the negotiations with the German reformers (1535-1538) were to serve as a basis of union with the Lutherans, but were set aside in the reign of Henry who had no sympathy with the Continental Reformation. In the following reign, however, they were used as a basis of several of the Anglican Articles.

All hopes of a thorough doctrinal reformation were banished by the monstrous statute of the Six Articles, also known as the *"Bloody Articles,"* issued in 1539, when Gardiner and the hierarchical party were in the ascendant. Article I denounced all denial of transubstantiation as heresy; the punishment for denying transubstantiation was burning. The other articles declared strongly in favor of the needlessness of communion in both kinds, the celibacy of the clergy, the obligation of vows of chastity or widowhood, the necessity of private masses and of auricular confession; punishment for dissent from them was imprisonment, confiscation of goods, or death according to the degree of guilt.

Under Edward VI. (1547-1553) Cranmer and the reform party were left free to carry out their ideas. The Six Articles were abol-

ished. German reformers came to England and gained influence over Cranmer. *The First Prayer Book of Edward,* the Communion Office of which was Lutheran in character—the formula of administration containing only the *first* clause of that now in use—was authorized by an Act of Uniformity, in 1549, and in 1552 the *Second Prayer Book,* with a marked Swiss influence in the communion service—the formula of administration containing only the *second* clause of that now in use. In the *Prayer Book of Elizabeth* (1559) the two clauses are combined: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

In the Prayer Books of Edward and Elizabeth was also embodied a *Catechism*—very brief, and meager as compared with the Lutheran and Reformed catechisms—"an instruction to be learned of every person, before he be brought to be confirmed by the bishops."

The *Anglican Confession* or the *Thirty-nine Articles* of the Church of England were a gradual formation. In the reign of Edward VI. Cranmer with the aid of Ridley had drawn up the Forty-two Articles of Religion for the English Reformed Church. They were revised by other bishops and laid before the synod of London in 1552 and published in 1553. It is, however, doubtful whether they ever received the official sanction of convocation. During the Catholic reaction under Mary the Bloody (1553-1558) the Articles were set aside, but under Elizabeth (1558-1603) they were revised in 1562 and reduced to 39 articles. They were adopted by two convocations in 1571, and the clergy were required to subscribe to them. Since then they have been the doctrinal symbol of the Church of England.

It is a moderately Calvinistic creed. Art. XVII, of Predestination and Election, knows nothing of the decree of reprobation and speaks exclusively on predestination to life. Art VI emphasizes the sole and supreme authority of the Scriptures. The Apocrypha may be read "for example of life and instruction of manners," but the Church "doth not apply them to establish any doctrine." Art. IX, of Original or Birth-sin, sees in original sin not the total loss of original righteousness but only a departure from it; "man is very far gone from original righteousness." Art. XI maintains the doctrine of justification by faith alone. Arts XXII and XXXII denounce the doctrine of purgatory and celibacy. Concerning the sacraments (Arts. XXV, XXVII-XXIX) the creed follows the Swiss reformers, Bullinger and Calvin. Art. XXXI rejects the Romish doctrine of the sacrifice of the mass. The polity of the creed is that of a national episcopal church, the reigning sovereign being the supreme governor of the Church of England. The episcopal organization and the ritual of the Anglican Church were largely retained from the

Roman Catholic Church. In 1628 a declaration issued by Charles I., in concert with Archbishop Laud, known as "His Majesty's Declaration," was prefixed to the Thirty-nine Articles prohibiting all controversies and dissensions (between Calvinists and Arminians, Puritans and High-Churchmen), restricting theological opinions to "the literal and grammatical sense" of the Articles and threatening to visit all offenders with severe penalties.

Besides the Common Prayer Book, the Thirty-nine Articles and the Catechism, the Anglican Church regards also the *First and Second Book of Homilies* of 1547 and 1562 respectively as doctrinal standards. The first book has twelve homilies, five from Cranmer; the second has twenty-one, nine from Bishop Jewell. The Homilies were intended to be read from the pulpit, instead of sermons. They are declared in Art. XXXV of the Anglican Confession to contain sound doctrine.

The *Lambeth Articles,* nine in number, drawn up by Whitaker, the Regius Professor of Divinity, and signed by Archbishop Whitgift, Bishop Fletcher of London, Bishop Vaughan of Bangor and other learned divines at a conference in Lambeth Palace in London, in 1595, state in the most explicit terms the Calvinistic doctrine of predestination. They were adopted with a view to supplement the Thirty-nine Articles, but met with serious opposition and were never approved by a regular synod of the church and therefore have no symbolical authority. But they are of historical interest. They show the ascendency of Calvinism in the Church of England at the close of the 16th and the beginning of the 17th century. They also throw some light on the question whether Art. XVII of the Anglican Confession (of predestination and election) is to be understood in a Calvinistic sence. "If that were the case, the Lambeth Articles would have been unnecessary; and if they formed merely an exposition of the teaching of the 17th article, there could have been no serious opposition to their adoption" (Clark, The Angl Ref., p. 345.).

The Articles of Religion or *Irish Articles,* 104 in number, drawn up by the Irish prelate James Ussher, were adopted by the Irish Episcopal Church in 1615. They are strictly Calvinistic and Puritan, but recognize the ecclesiastical supremacy of the crown. Under Charles I. a reaction set in against Calvinism and the adoption of the Thirty-nine Articles by an Irish Convocation in 1635 set aside the Irish Articles.

At the present time the Church of England requires no unreserved subscription to the confessional standards, but great liberty of interpretation is left to members and clergy.

The terms *High Church* and *Low Church* designate two parties in the churches of the Anglican Communion. The term *High-Churchmen* is applied to those who take a high view of the exclusive authority of the Established Church, of episcopacy and of the sacramental system. High-Church views assumed an extreme

form in the reign of Charles I. and his adviser, Archbishop Laud, who maintained that episcopacy was not only necessary to the well-being, but essential to the very existence of the church. In the 19th century during the Tractarian or Oxford movement the term High-Churchmen designated those who exalted the idea of the Catholic Church and sacramental system at the expense both of the Established Church and of the exclusive authority of Scripture. *Tractarianism* designates a system of principles set forth in the so-called "Tracts for the Time," a series of 90 pamphlets issued at Oxford between 1833 and 1841, to instruct the clergy and laity especially in the doctrine of the apostolic succession, baptismal regeneration, confession, the real presence, the authority of the church and the value of tradition. The disapproval aroused by Tract No. 90, written by Newman, in which an attempt was made to show that the language of the Thirty-nine Articles admits of a "Catholic" interpretation and is designed in some cases to oppose the dogmas of Rome, but more often the abuses connected with them, but not taken up into the Roman system, caused the discontinuance of the series. The movement itself did not stop with the defection of Ward, Newman, and others to the Church of Rome, but went on, under the leadership of Pusey,—hence also known as Puseyism—with the restoration of symbolism and pre-Reformation ritual. Those High-Churchmen who revived the use in church services of the symbolic ornaments and of various ritual acts and symbolical materials were called, in a somewhat contemptuous sense, *"Ritualists."*

The term *Low-Churchmen* is applied to those who while accepting the hierarchical and sacramental system of the church, lay stress on the Bible as the sole source of authority in matters of faith and reject the peculiar tenets of the High-Church school, namely, episcopacy as essential to the constitution of the church, sacramental presence of Christ in the Eucharist and baptismal regeneration. In the latter part of the 17th century the name was used as the equivalent of a "Latitudinarian," i. e., one who advocated toleration of opinions as to authority, government and doctrine varying from those then generally received in the church as being matters of minor importance. In the days of Tractarianism "Low-Churchman" became the equivalent of "Evangelical" in contradistinction to the High-Churchman of the Catholic type. "Latitudinarian" gave place at the same time to "Broad-Churchman," a term applied to members of the Church of England or its daughter churches who hold liberal views as to doctrine and fellowship. They are a school of theological thought and hold a position aside from both the High-Church and Low-Church parties, but maintain no party organization.

The *Anglo-Catholics,* or *Ultraconservatives,* endeavor to lead the Anglican Church back into popery. They are actually Catholics in faith and practice. The only difference between them and the

Romanists is that the Anglo-Catholics accept the Catholic dogma because—as they believe—it is true. The Romanists accept it because it is guaranteed by the infallible pope. Not until the Anglicans unreservedly acknowledge the supremacy of the infallible pope will the long-sought union with Rome be effected.

The Church of England and those churches which hold essentially the same faith, order and worship with it, to wit, The Church of Ireland, the Scottish Episcopal Church, the churches in the various British colonies, the Protestant Episcopal Church in the United States and a few scattered kindred associations, form *the Anglican Communion.* Approximately every ten years, on the invitation of the archbishop of Canterbury, all the bishops of the Anglican Communion hold a conference for counsel and advice in Lambeth Palace, London, called the Lambeth Conference or Pan-Anglican Synod.

§ 2. *The Protestant Episcopal Church in the United States of America* represents in this country the Anglican Communion. Its beginnings reach back into the 16th century. From the days of the early colonists, when it was "first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England," till after the War of Independence the scattered parishes of this church in the American colonies were attached to the jurisdiction of the bishop of London, there being no bishop in America. But the separation from the crown of England (1776) made an independent national organization necessary. The first general convention, held in Philadelphia, in September, 1785, Dr. William White presiding, adopted a constitution and such alterations in the liturgy as were necessary and prepared an address to the hierarchy of the mother church to secure the consecration of bishops. Rev. Samuel Seabury, an important factor in continuing the life of the church, was chosen bishop of Connecticut and after being refused in England under the existing political conditions was consecrated bishop by the Scotch non-juror[1] bishops in Aberdeen in 1784. The desire, however, was general to be connected with the Church of England rather than with that of Scotland. In 1787 the long-desired "apostolic succession" was secured when Rev. William White, bishop of Pennsylvania, and Rev. Samuel Provoost, bishop of New York, were consecrated in the chapel of Lambeth by the archbishops of Canterbury and York and others. This completed the number of three bishops essential to the constitution of the house of bishops. The general convention of 1789 recognized the consecration of Bishop Seabury. In the following year Dr. James Madison, of Virginia, was also consecrated in London so that any objection to the Scottish succession was obviated. The recognition of the Scotch consecration was completed in 1792

[1]Non-juror bishops were the successors of those beneficed clergy of England and Scotland who, after the revolution of 1688, refused to disown James II. and take the oath of allegiance to William and Mary, or to their successors.

when the three bishops of the English successions united with bishop Seabury in the consecration of Rev. Dr. T. J. Claggett, Bishop of Maryland. Thus was inaugurated the distinctively American Episcopate.

The *doctrinal symbols* of the Protestant Episcopal Church as adopted by the General Convention held at Trenton, N. J., in 1801, are the Apostles' and the Nicene Creeds together with the Thirty-nine Articles slightly modified.

The General Convention held at Wilmington, Del., in 1786, rejected almost unanimously the Athanasian Creed, chiefly because of its damnatory clauses. Using the clause of the Apostles' Creed, "He descended into Hell" or substituting for it the words, "he went into the place of departed spirits," was made optional by the General Convention of 1792. The General Convention of 1801 adopted the Thirty nine Articles with alterations in Articles XXI, XXXVI and XXXVII which the separation of church and state made necessary, and a note appended to Art. XXXV which states that all references in the Books of Homilies to the constitution and laws of England are considered as inapplicable to the circumstances of this church, and that the reading of the Homilies in churches is suspended "until a revision of them may conveniently be made, for the clearing of them, as well from obsolete words and phrases, as from the local references." Instead of an explicit subscription to the Articles the following declaration is required of the clergy:

> 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America."

According to the constitution and canons adopted in 1789 there are to be both diocesan conventions and a general convention. Each diocese has its own constitution and canons, by which it regulates its internal affairs. Both clergy and laity are represented in the annual diocesan convention. The general convention which meets every third year constitutes the highest ecclesiastical authority of the church. It consists of the House of Bishops including all the bishops of the church, and the House of Deputies composed of clerical and lay delegates. The voting is by both houses acting separately and concurring.

Like the Church of England the Protestant Episcopal Church recognizes three orders in the ministry, bishops, priests and deacons —the bishops being the successors of the apostles—and uses an almot identical liturgy. In distinction from the Church of England it maintains, besides the complete separation of church and state, the participation of laymen in church legislation.

The House of Bissops of the Protestant Episcopal Church at the General Convention of 1886 held in Chicago put forth a declar-

ation as to the basis of a possible reunion of the divided forces of Protestantism. It is comprised under four heads—hence called *Quadrilateral*—(1) Holy Scriptures; (2) Apostles' and Nicene Creeds; (3) the sacraments of baptism and the Lord's Supper; (4) the historic episcopate. On this basis the following articles were adopted and formulated by the Lambeth Conference in 1888:

(1) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of Christian faith.

(3) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's works of institution and of the elements ordained by him.

(4) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

This summary statement is known in the United States as the *Chicago-Lambeth-Quadrilateral.* It was unfavorably received by other church bodies and officially rejected by the Presbyterian General Assembly in the United States.

The General Convention of the Protestant Episcopal Church in the United States on October 19, 1910, actually initiated the so-called Faith and Order Movement suggested by the Edinburgh Missionary Conference of 1910. A commission was appointed "to bring about a conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior to unite in arranging for and conducting such a conference." The cooperation of nearly every Trinitarian communion throughout the world was secured. The result of the Movement was a World Conference on Faith and Order; it met at Lausanne, August 3-21, 1927.

Statistics for 1926: 7,299 churches with a total membership of 1,858,966, including all baptized persons.

§ 3. Secessions from the Anglican Communion

1. *The Reformed Episcopal Church* which seceded from the Protestant Episcopal Church and was organized in 1873 by Rev. Dr. G. D. Cummins, formerly assistant bishop of Kentucky in the Prot. Episcopal Church, adheres, in general, in its Thirty-five Articles of Religion (adopted in 1875) to the Thirty-nine Articles, but (1) omits Art. III, of Christ's descent into Hades; (2) changes the words of Art. IX, "man is *very far* gone from original righteousness" into "man is *wholly* gone," etc. (Art. VII); (3) declares baptism to be only a sign of regeneration (Art. XXVI); (4) rejects the doctrine of "Apostolic Succession" as "unscriptural and productive of great mischief" (Art. XXIV); and disavows both tran-

substantiation and consubstantiation as "equally productive of idolatrous errors and practices" (Art. XXVII). Possessing and preserving the historic episcopate this church "recognizes and adheres to the episcopacy, not as of divine right, but as a very ancient and desirable form of ecclesiastical polity." The bishop is among the presbyters the *primus inter pares.* "This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power" (Art. XXIV).

The Reformed Episcopal Church retaining a liturgy which shall not be imperative or repressive of freedom in prayer accepts the Book of Common Prayer "as it was revised, proposed and recommended for use by the General Convention of the Prot. Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people," "provided that the substance of faith be kept entire."

This church was reported in 1926 with 69 churches and 8,651 members.

The Reformed Episcopal Church was also introduced into England in 1877 where is constitutes an independent organization with a considerable following.

2. Practically identical with the Reformed Episcopal Church is the *Free Church of England,* founded in 1844 in opposition to the Oxford movement with its recourse to the older ecclesiastical traditions and inner approximation to Roman Catholic principles. The Free Church of England claims to be "essentially one with the Established Church of England, but free to go into any parish, to use a revised edition of the Book of Common Prayer, to associate the laity with the clergy in the government and work of the church, and to hold communion with Christians of other denominations." It has two bishops, about 30 ministers and about 1300 members. It does not unite with the Reformed Episcopal Church on account of differences respecting government and the rights of the laity.

CHAPTER SEVEN

SOCINIANISM—ARMINIANISM

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§ 1. The heretical sect of *the Socinians*—the followers of Faustus Socinus (Italian free-thinker and anti-Trinitarian, b. at Siena, 1539, d. near Crakow, 1604) who originated his doctrines on the basis of hints and suggestions found in the papers left by his uncle, Laelius Socinus, (d. 1562)—rejected official creeds altogether. Their deviations from the universal Christian faith are exhibited in

(a) *Religionis christianae brevissima institutio* by Faustus Socinus, published at Racow, 1618. His works exegetical, polemical and dogmatical appeared in the *Bibliotheca fratrum Polonorum*, Tom. I-II.

b() *Confessio fidei christianae . . .* , composed in 1642, by Jonas Schlichting in the form of an exposition of the Apostles' Creed with many quotations from Scripture.

(c) *Catechismus Racoviensis,* printed in 1605, first in Polish, then also in Latin and German; in abridged form, for children, written by V. Schmalz, a Socinian preacher; and an enlarged edition, composed by Schmalz and Hieronymus Moscorovius, a Polish nobleman. The Racovian Catechism became the chief symbol of the Socinians.

(d) In 1604, Christoph Ostorodt published his *Unterrichtung von den vornehmsten Hauptpunkten der christlichen Religion.*

Doctrine.

The Socinians adhered to the authority of the *Scripture* as a sufficient source of divine revelation, and rejected traditions "which were not only established and invented without any reason or just necessity but are also most detrimental to Christian faith" (R. C., 31; 33). Faustus Socinus admitted that the sacred writers both of the Old and New Testament were inspired in respect to the content of religious truth, and that in secondary matters even the apostles might err. The Racovian Catechism does not expressly

speak of the inspiration of the Scripture but merely maintains the trustworthiness and certainty of Holy Writ (41; 46).

Scripture is not to be *interpreted* and judged by Scripture but in accordance with *reason,* and *moral significance* and *utility.* Accordingly the Old Testament, though inspired, is practically superfluous and of only historical and not at all of dogmatic value. The New Testament is the only source of Christian knowledge, but only in so far as it is doctrine, i. e., a new divine legislation (ib. 2; 3; 4. Ostorodt, Unterr., c. 1).

The doctrine of the *Trinity* as being opposed to reason is rejected. "Plurality of persons in one divine essence is impossible" (Faust. Soc. I, 652). God is an individual; he is neither omnipresent, for Scripture says, he is in heaven; nor is he omniscient, for his foreknowledge is limited to the necessary and does not apply to the possible. If he foreknew the free acts of men, there would be no human freedom. Accordingly *predestination* is rejected (R. C., 53; 61-63; 69-73; 435).

Creation out of nothing is denied. God created the world out of pre-existing matter (Schmalz, Refut. th. W. Franzii, p. 414).

God being inscrutable in himself has revealed himself through *Christ* who was a man miraculously conceived by the Virgin Mary, but who did not exist before he was born of Mary. He is the Son of God by adoption. Before entering upon his office as teacher he was caught up into heaven for a season (John 3:13, 31; 6:38, 62) like Paul. There he was empowered to show men the way to God through his teaching and life. Christ's suffering and death are in no sense a vicarious atonement (C. R., 95-98; 188-194; Faust. Soc., I, 654; II, 373 f.). His death and resurrection merely testify to the truth of his teaching (R. C., 374). The Racovian Catechism expressly teaches that the New Testament denies to Christ the divine nature (see especially q. 95, 97, 166). After his resurrection God rewarded his obedience by delegating divine power to him as to a viceroy (ib. 78, 457); therefore he *may* be worshiped (Soc., ad. Matt. 6, T. 1). Only since his ascension has Christ an immortal body (R. C., 467). This doctrine was in its essence a revival of dynamic monarchianism, taught in the third century by Paul of Samosata: Christ becomes Son of God by the infusion of a divine character into a human person.

Man is created mortal. God's image in man denotes man's dominion over all the creatures upon earth (C. R., 41 f.). By the exercise of his own *free will* man attains to *faith,* i. e., he accepts Christ's teaching, and by following Christ's example he obtains eternal life. There is no such thing as native total depravity. Human *sin* is merely the imitation of Adam's sin, as salvation is the imitation and adoption of Christ's virtue (ib. 422-427).

The *Holy Spirit* is not a divine person (ib. 371) but a power or influence exerted by God (ib. 80).

Baptism and *Communion* are not means of grace, but useful, though not necessary, ceremonies (ib. 312). Baptism was instituted for the first still sensual Christians among Jews and Gentiles (345). It may be applied to more recent proselytes, but it is unessential for those born of Christian parents (348). Immersion is essential; baptism was not commanded and designed for infants; yet the sprinkling of infants may, in Christian love, be tolerated (327; Ostorodt, Unterr., p. 362). The Lord's Supper is only a memorial of Christ's death. Great emphasis is laid upon the symbolic idea of the breaking of the bread (C. R., 334-344).

There is *no resurrection of the body* nor eternal punishment of the wicked; the ungodly together with the devil and his angels will be finally annihilated (Schmalz, Exam. C. Error., 81; Compend. Soc., c. 8, 1.4).

The true *church* is essentially a school of the true knowledge of God—"the company of those who hold and profess sound doctrine" (R. C., 488; 490). Any one without being properly called may teach in the church (Ostorodt, Unterr., p. 437 f.).

Active obedience to the *civil power* is due only where there is no conflict with God's word. Faustus Socinus strongly emphasized the unlawfulness not only of war but of the taking of human life in any circumstances. Holding magisterial office is in conflict with the law of Christ (T., II, 268).

Socinianism flourished especially in Poland where it triumphed over the Church of Rome in these lines:

> *Tota ruit Babylon; destruxit tecta Lutherus,*
> *Calvinus muros, sed fundamenta Socinus.*

The triumph, however, was short-lived. Upon the instigation of the Jesuits the Socinians were expelled from Poland in 1658. Since then only scattered Socinian congregations have existed, except in Transylvania where they maintained themselves to the present day numbering ca. 60,000.

§ 2. *The Arminians* or Remonstrants, the followers of Jacobus Arminius (or James Hermansen or Jakob Hermanss) formally adopted no symbol, but expressed their convictions, in opposition especially to the Calvinistic doctrines of predestination, irresistible grace and perseverance of the saints, in the famous five articles of the Remonstrance (1610) (see p. 200). The Remonstrance first rejects five Calvinistic propositions: (1) unconditional election: (2) atonement limited to the elect; (3) depravity, total as to ability and merit; (4) effectual calling or irresistible grace; (5) perseverance of the saints. Then follow the five positive articles maintaining (1) conditional predestination; (2) universal redemption; (3) in order to exercise true faith man must be regenerated by the Holy Spirit;

(4) man may resist divine grace; (5) man may relapse from a state of grace. The Remonstrants declared these five articles to be "in harmony with the Word of God, edifying, and, as far as they go, sufficient for salvation." (For text of the Remonstrance see Curtiss, Arminianism in History, p. 65 f.).

In opposition to the Canons of Dort and in defense of the Arminian articles Simon Episcopius prepared the *Confession of Faith* of those called Arminians . . . the Doctrines of the Ministers . . . known by the name of Remonstrants, translated out of the Original, London, 1684;—the original, . . . *qui in foederato Belgio Remonstrantes vocantur* . . . dates from 1621; it claims no binding symbolical authority. Episcopius also wrote *an Apologia pro Confessione* defending his position against an attack of four professors in Leyden. An *Arminian Catechism*—"Instructions in the Christian religion given in question and answer, according to the Confession of the Remonstrant Reformed Christians"—was published at Rotterdam in 1644. Uytenbogaart is the supposed author. The most important dogmatic writings of the Arminian theologians are the *Institutiones theologicae* of Episcopius and the *Theologia christiana* by Philip Van Limborch.

After their condemnation by the synod of Dort (1618-19) the Arminians formed a proscribed sect until in 1630 religious freedom was declared in the Netherlands which now became a place of refuge to the persecuted of nearly every form of Christian belief. The Arminians do not form a distinct church, yet Arminian views have entered widely into the thought of the church, both in England and America, especially the Methodist Church (see Methodists, p. 302, and Arminian Baptists, p. 276).

Doctrine.

Inspiration is claimed not for the whole content of the *Scripture* but only for that which is essential to salvation (Inst., theol., IV, 1, 4). The best interpretation of Scripture is that according to reason (Conf., c. 1, 16).

Heaven is conceived of as God's "suitable dwelling place" or "palace" (Inst., theol., IV, 3, 1). The three persons of the *Trinity* are not of the same rank but the Son and Spirit are subordinate to the Father (Limb. Theol. christ. II, 17, 23, 26).

Man was created mortal (Apol., p. 60). God's image consisted not in holiness and righteousness but merely in the dominion over the creatures (Limb. Theol. christ. II, 23, 2. 5. 7). Innate sinfulness is a natural consequence of the fall of Adam, but it is not truly sin and without the addition of actual sin it will not be reckoned against man; hence infants being free from guilt and actual sin are admitted to heaven (ib., III, 3, 4; 4, 4. 5. 6). Even after the fall man retained a free will to work out his own salvation (ib. 2, 25; IV, 14, 21).

Contradicting art. I of the Counter-Remonstrance "that God, by an eternal unchangeable purpose . . . before the foundation of the world hath determined . . . to save . . . , " the Apology of Episcopius (c. 18) maintains that it is "apparently wrong to say that *election* is from eternity." God elects man in view of his attitude. Faith does not follow election, but precedes it (Limb. Theol. christ. VI, 3. 4).

Justification is forgiveness of sin but not imputation of Christ's merit (Apol., p. 112; Conf., XVIII, 3). Faith without works does not justify (ib. IX, 3; XVII, 6). Man is just as capable of accepting as of rejecting the grace of God. Man's free will coöperates with God's grace in conversion (Limb. Theol. christ. IV, 14, 21).

To say that *good works* can proceeds only from faith in Christ, contradicts, according to Limborch, Scripture and sound reason (V, 3, 5). Here, however, Limborch apparently contradicts Scripture which plainly teaches, Rom. 14:23, "Whatsoever is not of faith is sin." Limborch also maintains, contradicting the Word of God, that the state of perfection can be reached in this life (V, 15, 2).

Christ has not fulfilled the law in our stead; he is preeminently "our lawgiver" (ib., III, 21, 2; Apol. 143). His suffering and death are not vicarious, but God out of free love accepted them as an all-sufficient offering (Limb., ib., III, 21, 6; 22, 5). In the state of humiliation Christ possessed no divine glory (Conf., VIII, 5). That Christ endured the torment of hell and the wrath of God is, according to Limborch, a false doctrine which contradicts sound reason and Scripture (III, 13, 7 f.). Christ's descent into hell merely denotes the state of death (ib., 13, 24). Christ is now at the right hand of God in heaven, i: e:, in a limited locality (ib., 24, 19).

The Arminians have accepted the Zwinglian view of the *sacraments.* These are not means but only symbols of grace (ib. V, 66, 31). *Baptism* is not the washing of regeneration (V, 68, 10), but a solemn usage for receiving members into the church. It is a symbol and pledge of God's gracious will and obligates us to faithful obedience (Conf., XXII, 3). Infant baptism may be tolerated (Apol., c, 23). The Lutheran view that even children are "endowed with the act of faith" is said to be an absurdity (Limb., ib., 68, 13). We notice here that the Arminians view faith as a work of man, not as a gift of God. The words of the institution of *the Lord's Supper* are not to be taken literally, but figuratively (ib. 71, 6). The communion is a feast of remembrance. Bread and wine are symbols of the body and blood of Christ (ib. 71, 1. 14).

Word and sacraments are not marks of the true *church (Apol.,* p. 238; 241). The following words of the Confession (XXII, 4) truly characterize the doctrinal position of the Arminians: "We believe that all those churches which abide in the faith and in

the confession of the necessary truth, are to be regarded as true churches even though in many another point they may be of different opinion and in other things deviate widely from the truth."

Thus making allowance for all kinds of deviation from the truth Arminianism in its later development departed more and more from the traditional interpretation of Christianity and became allied with Socinianism, rationalism and Universalism.

CHAPTER EIGHT

THE MODERN PROTESTANT DENOMINATIONS AND SECTS

§ 1. Congregationalism

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1. *History.*

Congregationalism as a distinct denomination can be traced back to the latter part of the sixteenth century, the first organization being formed in 1580 at Norwich by Rev. Robert Browne, an English Puritan, who had become dissatisfied with the Established Church as being an anti-christian institution. He urged a reformation "without tarrying for any,"—a complete separation of church and state. Every church community, Browne held, is complete and independent in itself. His adherents were nicknamed Brownists by their enemies. Later Browne became an apostate from his principles, abandoned the work of reform and reentered the state church. Congregationalism, however, had other and more worthy representatives, such as the martyrs Henry Barrowe, John Greenwood and John Penry, and Francis Johnson who was banished from the kingdom for life, and especially John Robinson who may be considered as the founder of Independency as a developed and organized system.

Oppression and persecution by the government compelled the Independents or Congregationalists to seek shelter first in Holland and then in America. The History of American Congre-

gationalism begins in 1620 with the arrival of the Pilgrim Fathers at Plymouth, Mass., where they founded the first Congregational church upon American soil. The members of the Mayflower colony were Separatists, i. e., those extreme Independents who separated from the state church under the leadership of Richard Clyfton (d. 1616), and William Brewster. Between 1628 and 1630 a large number of Puritans, members of the Anglican Church at home, came to America and founded the colony of Massachusetts Bay, and organized a church system on Congregational lines similar to that of their neighbors at Plymouth, and as a result the essential elements of Separatism and Puritanism were combined into Congregationalism. The new church spread rapidly until the end of the century New England had few churches of other sects.

The so-called Half-way Covenant (allowed by decisions in 1657 and 1662), which permitted baptized persons of moral life and orthodox faith to enjoy all the privileges of membership save the partaking of the Lord's Supper, tended to lower the standard of church membership throughout New England and prepared the way for the large Unitarian defection (see Unitarianism, p. 367).

The growth of Congregationalism was temporarily checked by the failure of the plan of union with the Presbyterians, 1801 (see p. 246), by which it lost 2,000 churches. Later, during the Unitarian controversy 39 Congregational churches became Unitarian and nearly a hundred others were divided. Since the abrogation of the union plan (1852) Congregational churches spread rapidly from the East over the West to the Pacific. Their antislavery position shut them out of the Southern States where even after the Civil War they have never had more than a slight foothold.

2. *Polity and Doctrine.*

Congregationalism is the system of faith and practice common to those evangelical churches which recognize the *absolute independence* of each local church and maintain the principle and duty of *coöperative fellowship* among such independent churches. The coördinate principle of independence and fellowship excludes alike prelacy and Presbyterianism. It is claimed that this form of ecclesiastical polity was exactly that of the apostolic churches until after the middle of the second century.

On the one hand, each congregation, being independent of all other churches, has the right to adopt, supplement or alter its own creed, and, as a consequence, there are numerous Congregational creeds, with purely local authority. On the other hand, the local creed must be in harmony with the common faith of the church body, else can there be no coöperative fellowship among the churches.

Fellowship manifests itself in the forms of local associations

and state conferences which are merely advisory bodies and have no legislative or judicial authority. The Biennial (formerly Triennial) National Council of the Congregational Churches in the United States, by which the administrative affairs of the church are carried on, includes ministerial and lay delegates elected by the state conferences. It has no ecclesiastical authority; its decrees are not mandatory but simply advisory. The same is true of the International Congregational Council which is held in ten-year periods.

It was not on doctrinal grounds that the founders of New England left their homes. The earliest leaders of Congregationalism were more concerned with the problems of ecclesiastical polity than with doctrinal belief. Their doctrinal position, however, was more or less rigidly Calvinistic.

One of the earliest credal statements of the Congregational churches was the *Westminster Confession*. Congregationalists and Presbyterians were thus in substantial agreement on doctrinal grounds but the former differed from the latter by maintaining the autonomy of each local church as independent of the legislative and judicial authority of presbyters and synods.

The principles of Congregationalism were clearly set forth in the distinctive and fundamental Congregational confession, i. e., *The Savoy Declaration* or Confession of Faith and Order, adopted by the English Congregationalists at a meeting in the Savoy palace, London, in 1658. It differs little from the Westminster Confession except that it discards the Presbyterianism in polity and denies the authority of magistrates in ecclesiastical matters. It contains three parts, (1) a lengthy Preface with a quite liberal view as to the authority of public confessions and the toleration of other creeds; (2) the Declaration of Faith, following the order of the Westminster Confession which has 33 chapters, restates in 32 chapters the Westminster creed with modifications pertaining to matters of church government and discipline; (3) "the Institution of Churches and the Order appointed in them by Jesus Christ" set forth the distinctive Congregational platform of discipline.

The Congregational Union of England and Wales published a *Declaration* or *Confession of Faith,* Church Order and Discipline, prepared by Dr. George Redford of Worcester. It is briefer and less severely Calvinistic than the Savoy Declaration.

In America, the synod of Cambridge, in 1648, adopted a platform of church government based on the teachings of Henry Barrowe (d. 1593). The *"Cambridge Platform"* also sanctioned the Westminster Confession excepting "those things which have respect to church government and discipline" thus anticipating the same principles of independent church government and discipline as set forth ten years later in the Savoy Declaration. The synod of Boston, in 1680, adopted and published the Savoy Declaration with the Cambridge Platform.

The *Saybrook synod* in Connecticut, in 1708, adopted the doctrinal part of the Articles of the Church of England, the Westminster Standards and the Savoy Declaration. Both the Cambridge and Saybrook Platforms were superseded by a new platform of discipline, the so-called *Boston Platform* of 1865, adopted by the National Council of Congregational Churches of the United States held at Boston. The same Council adopted a Declaration, also called the *"Burial Hill Declaration."* It is a brief statement of doctrine reaffirming somewhat indefinitely the creeds of the 17th century. It is generally accepted by the denomination.

In 1883, a committee appointed by the Triennial National Council which met at St. Louis in 1880, framed a more comprehensive confession of faith of a general evangelical character, the *"Commission Creed"* which though never formally adopted is commonly professed at present (for text see Schaff, Creeds, III, 911 f.).

The National Council of 1913 adopted a *Platform* which has been accepted with practical unanimity by the denomination. It asserts "the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion" but it also affirms the belief "in the freedom and responsibility of the individual soul and the right of private judgment" and thus opens the way for rationalism, modernism, and indifference, as regards doctrine and faith.

Creeds and platforms in the Congregational churches are not in the least binding upon ministers or congregations except so far as in each instance they might be voluntarily adopted.

The doctrinal position of modern Congregationalism is no longer that of the Separatists and Puritans who planted the first Congregational churches upon American soil. In the first half of the 18th century Arminian theology coupled with tendencies toward Arian and Socinian views spread in New England. *Jonathan Edwards the Elder,* the "one figure of real greatness in the intellectual and colonial America," set himself to the task of overcoming Arminianism and advocated a modified Calvinism which is termed as "New England Theology." In his famous philosophical treatise The Freedom of the Will (1754) Edwards attacked Arminianism and sought to defend the Calvinistic doctrine of the complete sovereignty of God in man' conversion and, at the same time, asserted the freedom of the human will. By determinism Edwards means philosophical necessity; he tries to prove that necessity is not inconsistent with liberty. In his "Dissertation on the End for which God created the World" he followed Calvin and maintained that God's final end in creation was his own glory and not, as the Arminians held, the happiness of his creatures. In a posthumous treatise

on Original Sin, Edwards goes beyond the Westminster Confession by arguing that all sin is voluntary. Adam's sin is ours not because of any fictitious imputation of guilt, but because of our real participation in the guilt of the primal transgression. This identity of all men with Adam is the effect of a "divine constitution" or ordinance according to which God appoints "that the acts and thoughts of the present moment shall be consciously continuous with those of the past; and it is this ever-renewed creation that gives all personal identity to the individual" (W. Walker, Hist. of the Congr. Churches, 275).

A new element was introduced into the theological atmosphere of New England by the preaching of Universalism by John Murray. Other leaders followed him such as Charles Chauncy who published his "Salvation of All Men," in 1782. In answer to Universalism *Jonathan Edwards the Younger* formulated what is known as the "Edwardian," or New England, or Governmental Theory of the atonement in "The Necessity of the Atonement" (1785). According to the Government Theory, originated by Grotius (d. 1645), the distinguished Dutch statesman, celebrated jurist and Arminian leader, man's relation to God is that of a subject to a ruler. The ruler demands that violated law must be followed by punishment, for the deterrent effect on the community. The death of Christ as "a penal example" serves this purpose of warning and makes the pardon of all men a possibility with God.

The New England Theology which by the beginning of the 19th century had developed into a complete system comprises the following tenets: Sin is voluntary; depravity is inherited from Adam; certain persons are predestined to receive the grace of God which leads to repentance or turning to God; man has complete freedom of will; holiness consists in unselfish love.

The New England Theology encountered the opposition of those Presbyterians who adhered strictly to the Westminster Confession. It was one of the factors which led to the division of the American Presbyterians into New School and Old School branch (see p. 246). But the controversies that agitated New England in the 18th century caused no open rupture within the Congregational churches. The peculiar problems of these controversies soon ceased to arouse interest. Calvinistic and Arminian interpretations of the way of salvation were regarded as alike acceptable. As early as 1865 Arminians as well as Calvinists were welcomed to Congregational fellowship.

Nor did the so-called *"New Theology"* in the last quarter of the 19th century cause any serious division within the denomination. The term designated first the progressive teaching of professors in Andover Theological Seminary. Later it came to mean that tendency which seeks to embody in theology the accepted results of

modern philosophical thought and higher criticism. Accordingly it rejected a verbal inspiration and asserted a possible future probation. The teachings of the New Theology are tolerated although not universally accepted by Congregationalists. "The old Calvinistic positions have one by one been abandoned, but something of the Calvinistic spirit is left" (Selbie, Congregationalism, p. 177).

In 1926 there were in the United States 5,257 Congregational churches with 901,846 members. These figures are inclusive of 229 federated churches, each consisting of a congregational unit combined with a unit of some other denomination.

The Evangelical Protestant Church of North America was formed in Cincinnati, Ohio, in 1911, by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference. This denomination is independent or congregational in polity and liberal in belief leaving the interpretation of the Scriptures to the individual believer. In 1916 it was reported with 17,962 members; it is now united with Congregational Churches.

§ 2. Baptists

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The term "Baptist" as a denominational designation is applied to that body of Christians who are distinguished from other denominations by the view they hold respecting the ordinance of baptism. The early English antipedobaptists were much concerned to disown the very designation "Anabaptists" and claimed, as also modern Baptists do, to have no connection with the Continental Anabaptists and Mennonites (see, however, Mennonites, p. 285). Whatever their ancestry may be, some of their chief principles were those held by the Continental Anabaptist fanatics although they were not revolutionary in politics and religion. Dr. A. H. Newman, himself a Baptist, says in Schaff-Herz. Encyclopedia, I, 457,

"The historical relations of modern Baptists to the Anabaptists of the sixteenth century are close and direct. English Puritanism and Brownism, from which English Baptists sprang, were themselves products in part at least of the Anabaptist movement. A still more direct influence was exerted by the Mennonites of the Netherlands upon the English refugees that there became antipedobaptist (1609 onward)." While the various Baptist parties differ on other points they all agree on these: (1) insistance on believers' baptism, and (2) rejection of infant baptism and of the administration of baptism by sprinkling or pouring. In church polity the Baptists are Congregational.

The Different Baptist Bodies and Their Creeds

The Older Anabaptists of the Reformation period had no formulated creeds. Their doctrinal positions were exhibited, though from a polemical viewpoint, in the writings of Luther, Melanchthon, Zwingli, Calvin and Bullinger, and condemned in the Lutheran and Reformed Confessions.

The *Baptists of England and America* have never accepted confessions of faith as tests of orthodoxy, or as standards of authoritative or binding force. Confessions are accepted only in so far as they express in a general way the opinions and belief of the Baptist body, and in the particular church considerable freedom is allowed in the interpretation of them.

At the beginning of the 17th century there were in existence in England two Baptist bodies: General and Particular Baptists.

1. *The Arminian or General Baptists.*

In 1606 or 1607, John Smyth, who had been a clergyman of the Church of England, fled, with a small body of Separatists, from England to Holland to escape persecution. In Holland, as early as 1537, Menno Simons had gathered and organized into regular congregations those Anabaptist fanatics who under the leadership of Münzer, Storch and others had caused general confusion for a number of years in Germany and other states of Europe, and in 1533, in the city of Münster in Westphalia, established a "millennium" with communism and polygamy, and a reign of terror and licentiousness. Here in Holland Smyth came in contact with these Mennonites and the followers of Arminius. This led the erratic though able man to the adoption of many new opinions. He became convinced that infant baptism has no Scripture ground and therefore baptized himself, hence called the Se-Baptist. He set forth his radical views on infant baptism in his publication The Character of the Beast (1609) on account of which he was excommunicated from the English Separatist Church at Amsterdam. Several of his followers joined him and the first English Baptist church was organized at Amsterdam, practicing the baptism of believers only. Smyth's se-baptism was probably an affusion. Puritans, Separatists

and Mennonites practiced both affusion and immersion at this time. In 1611, Thomas Helwys, who succeeded Smyth in the leadership, returned with his followers to London, where they established the first Baptist church in England. They were called *General* Baptists because they believed in a *general* or *universal atonement.*

The first confession of the General or Arminian Baptists was drawn up by Helwys and published by English refugees in Holland, in 1611, under the title: "A Declaration of Faith of English People Remaining at Amsterdam in Holland." Concerning baptism it states that every church is to receive all its members by "baptism upon confession of their faith and sins, wrought by the preaching of the gospel according to the primitive institution and practice; that baptism or washing with water is the outward manifestation of dying unto sin and walking in newness of life, and therefore in no wise appertaineth to infants." Concerning church and state the Declaration says that "no church ought to challenge any prerogative over any other, and that the magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion."

2. *The Calvinistic or Particular Baptists.*

The first Particular or Calvinistic Baptist church was organized by a group of Separatists in 1633. As their name imports they agreed with the Calvinistic theory and held the doctrine of *particular redemption.* In 1644, seven churches of the Calvinistic order united in a Confession of Faith, in which baptism was for the first time defined as "dipping or plunging of the body under water." In 1677, there appeared in London "A confession of Faith put forth by the Elders and Brethren of many congregations of Christians baptized upon profession of their faith." It was reprinted in 1688, 1689, and adopted by more than a hundred churches, the Particular Baptists numbering at that time many thousands. The Confession consists of 32 chapters and is in the main a recension of the Westminster Confession except in the chapters on the church and the sacraments. In America it is known as the *Philadelphia Confession,* because adopted by the Baptist Association, in session in Philadelphia, in 1742.

A *Catechism* based upon this Confession was prepared by William Collins and accepted by the General Assembly which met at London, in 1693; it was also adopted by the Philadelphia Association, in 1742. It is commonly called Keach's Catechism; Benjamin Keach, one of the signers of the Confession, seems to have had a share in the preparation of the Catechism.

A Confession shorter than the Confession of 1688, and expressing the Calvinistic teaching in a milder form was drawn up by the Rev. John Newton Brown, of New Hampshire, about 1834.

It has been accepted by the New Hampshire Convention and is held in high esteem among American Baptists. It is known as the *New Hampshire Confession.*

The English Baptists continued for many years in two sections. In 1813 the two denominations united for missionary and educational purposes, and in 1891 a complete amalgamation was effected, there being now but one body, "The Baptist Union of Great Britain and Ireland." There are, however, throughout England many "strict" Baptist churches outside the Baptist Union.

The American Baptists trace their origin to Roger Williams. In the firm conviction that churches of Christ should be made up exclusively of regenerate members he organized the first church of the Baptist faith in the Providence settlement on Narragansett Bay, in 1639. The Providence church exerted considerable influence at Newport in Connecticut, New York and elsewhere. By the close of the 18th century Baptist churches were numerous in New England, New York, Pennsylvania, Virginia, Georgia and other states. In the United States the Baptist denomination is divided into various bodies.

1. The great body of Baptists included in the *Northern, Southern and National Conventions* constitutes the great majority of Baptists in this country, in 1925 numbering 8,120,303. All three are Calvinistic in doctrine and practice close communion. The Baptists of the Southern States separated from their Brethren of the Northern States on account of the slavery question, in 1845. The National Baptist Convention was organized in St. Louis, in 1886. These three groups of Baptists were formerly designated as the Regular Baptists—a term now limited to the church described in the following paragraph.

2. The *Regular Baptists* claim to represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. In doctrine they are Arminian. Statistics for 1926: 348 churches with 23,010 members.

3. In 1663 a number of Baptists, who contended for the laying on of hands as an indispensable ordinance, withdrew from the church at Providence, R. I., and organized the *General Six Principle Baptist Church.* They are a small body, represented in Massachusetts, Rhode Island and Pennsylvania; in 1926 reported with 6 churches and 293 members. In their doctrine they are Arminian; the six principles being those given in Hebr. 6:1, 2, repentance, faith, baptism, laying on of hands, resurrection of the dead, eternal judgment.

4. *The Seventh Day Baptists* appeared in England as early as the latter part of the 16th century. In the United States the first Seventh Day Baptist church was organized in Newport, R. I., in 1671. The Seventh Day Baptists differ from the Regular Baptists

only by insisting on observing the Seventh Day or Saturday as Sabbath. In 1926 they were reported with 67 churches and 7,264 members. This church must not be confounded with the German Seventh Day Baptists (see p. 337).

5. *The Freewill Baptists* were organized as a separate Baptist church in 1780 in New Durham, New Hampshire, by Benjamin Randall. They are like their English brethren Arminian in their creed. Their Confession of Faith was adopted by the General Conference of the Freewill Baptists of America, 1834. In its revised form it is published under the title: "Treatise on the Faith and Practice of the Freewill Baptists." They advocate open communion and admit women to the gospel ministry. By 1926 this body had practically completed its policy of merging with the Northern Baptist Convention. In 1926 there were only 2 churches and 36 members reported. The Freewill Baptists, under the leadership of Jeremiah Bullock and John Buzzell, were frequently nicknamed "Bullockites" and "Buzzellites."

6. *The (Original) Free Will Baptists.* Those General Baptists in Virginia and North Carolina, who refused to amalgamate with the Calvinistic associations, constituted a separate organization, in 1729. They became known later as Original Freewill Baptists. Their creed set forth in a confession of faith of 18 articles, is Arminian. They differ from the Freewill Baptists in practicing foot-washing, anointing the sick with oil and restricting the offices of the church to male members. There were in this country 1,006 churches of the (Original) Freewill Baptists in 1926, with 78,265 members.

7. *The Colored Freewill Baptists* (officially known as "United American Free Will Baptist Church, Colored") were organized as a separate denomination in 1901. These Negro Baptists are Arminian in their creed; they are in close relation with the white Freewill Baptist Churches of the Southern States. Statistics for 1926: 166 churches with 13,396 members.

8. *The General Baptists.* Those General Baptist Churches of the old English type which did not unite with the Regular or Calvinistic churches formed a separate association in Kentucky, in 1824. In 1830 it adopted open communion. A General Association was formed in 1870 to embrace all General Baptist associations. The Confession of Faith adopted by the General Association contains the following distinctive features: Man is "fallen and depraved" and has no ability in himself to salvation; the benefits of atonement which was made for all can be secured only, except in the case of "infants and idiots," by repentance and faith; the Christian who endures to the end shall be saved; rewards and punishment are eternal; only believers are to be baptized; the only proper mode of baptism is immersion; communion is free to all believers. Statistics for 1926: 465 churches with 31,501 members.

9. *The Separate Baptists* separated from those Baptists who were opposed to the Whitefield revival movement in the 18th century. The great majority reunited with the Regular Baptists over a century ago; but a few churches in Indiana, Illinois, Kentucky and Tennessee still retain the old name. They are in general agreement with the Freewill Baptists. Statistics for 1926: 65 churches with 4,803 members.

10. *The United Baptists.* A union of certain Separate and Regular Baptist churches was formed in Kentucky in 1801. A few associations in full fellowship with the Regulars retain the name "United." According to the articles of faith set forth by most of their associations they are moderately Calvinistic and practice foot-washing and close communion. Statistics for 1926: 221 churches with 18,903 members.

11. *The Baptist Church of Christ,* also called "Duck River and Kindred Associations of Baptists," found only in the South, was organized in Tennessee about 1808. It holds to general atonement and practices foot-washing as an ordinance of the gospel. Statistics for 1926: 98 churches with 7,340 members.

12. *The Primitive Baptists,* known also as Old School, Regular, Anti-Mission, and "Hard Shell," originated about 1835 in the South where they are still numerous and flourishing, especially in the mountainous parts of Tennessee and Georgia. They hold to the supralapsarian predestination. In accordance with this doctrine human agency in the conversion of man is not only absolutely ineffective, but the attempt to employ it, is impertinent. Therefore they are opposed to the establishment of Sunday schools, mission and Bible societies, as modern and "human institutions" unwarranted by the Scripture. They hold that "baptism, the Lord's Supper, and washing the saints' feet are ordinances of the gospel and should be continued until Christ's second coming." Statistics for 1925: 2,500 churches with 99,000 members.

13. *The Colored Primitive Baptists* were gathered into independent organizations in the South after the emancipation. They have adopted the London Confession of 1688. In doctrine they are thoroughly Calvinistic but in their church organization and activities they are in full accord with modern methods.

14. *The Old Two-Seed-in-the-Spirit Predestinarian Baptists,* organized in Tennessee in 1806, derive their name from the belief in a dualistic origin of good and evil or the doctrine of "two seeds," one of evil and one of good. This fantastic dualistic doctrine, reminding of Gnostic speculations, was set forth by Daniel Parker in certain pamphlets (1826-29). Parker's followers are strictly Calvinistic holding to absolute predestination and reprobation. In their uncompromising hostility to missionary and educational institutions they go even beyond the Primitive Baptists, and many of their

churches reject a paid ministry. They are not in fellowship with any other Baptist body. In 1926 this denomination was reported with 27 organizations and 304 members.

15. *The Independent Baptist Church of America* is only a few years old. In 1926 it had 13 churches, seven of which were located in Minnesota, and 222 members.

16. *The Baptist General Assembly of Oklahoma* is an organization of recent date. It represents the unification and consolidation of the Baptist Missionary Association of Oklahoma. Statistics for 1926: 97 churches with 7,357 members.

By *Landmark Baptists* are meant those Baptists "who refuse to take up with new inventions" and "steadfastly contend for the old order of things." They have no fellowship with the other Baptists "who have departed from the *ancient landmarks* of Baptist faith and practice," but they are not organized as a distinct denomination. There are said to be about two million Landmark Baptists in America.

The total number of Baptists in the United States is about 8,400,000.

The Baptist World Alliance, organized in 1905, and meeting every five years, is purely advisory and its purpose is discussion of interests common to the denomination.

Summary of the Distinctive Doctrines

as held by all Baptist bodies.

"*A visible church* of Christ is a congregation of baptized believers" (New Hampsh. Conf., Art. XVII). "Conversion and baptism are essential to membership in the church; and those who have experienced the one, and have submitted to the other, and they only, are entitled to the privilege" (Haynes, The Bapt. Denom., p. 226). "Baptism is to be administered to all those who actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ; and to no other" (Keach's Cat., 97). "Christian baptism is the immersion in water of a believer" (N. H. Conf., XIV). *Immersion* is the only proper mode of baptism. "Baptism is rightly administered by immersion, or dipping the whole body of the person in water, in the name of the Father, and of the Son, and of the Holy Spirit, according to Christ's institution, and the practice of the Apostles, and not by sprinkling or pouring of water, or dipping some parts of the body, after the tradition of men" (Keach's Cat., 99). *Baptism and the Lord's Supper* are not means of grace but merely *signs* or *symbols.* "Baptism is an ordinance of the New Testament instituted by Christ to be unto the party baptized a sign of his fellowship with him . . . " (ib. 96). In the Lord's Supper "the members of the church, by the sacred use of bread

and wine, are to commemorate together the dying love of Christ" (N. H. Conf., XIV), "and the worthy receivers are, not after a corporeal and carnal manner, but by faith, made partakers of his body and blood . . . " (K. Cat., 101). These ordinances as well as the Word "are made effectual to the elect" (ib. 93) by a special inward operation of the Holy Spirit (ib. 94).

The Lord's Day or *Christian Sabbath* is substituted in the place of the Jewish Sabbath. "Before the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath" (ib. 64). (For this assertion Keach cannot quote Scripture proof, for there is none.) Strict Sabbath observance is a duty incumbent on all Christians. "The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy" (ib. 65). The fourth commandment is said to forbid "the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works about worldly employments or recreation " (ib. 66; see also N. H. Conf., XV).

The Baptists stand for the entire *separation of church and state* and emphasize freedom in matters of religion (N. H. Conf., XVI). The churches in their local affairs are independent of each other, and of all ecclesiastical bodies, and solely accountable to God. "The only scriptural officers" of a church "are bishops or pastors and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus" (N. H. Conf., XIII). They, and they only are authorized to administer the sacred ordinances of the church (Conf. of 1688, XXVIII, 2).

Although most of the Baptist churches of the present day have abandoned the strict Calvinistic view of predestination yet Calvin's *legalistic conception of Christianity* characterizes the entire religious life of the Baptists; in many points they go beyond Calvin and carry out more consequently his idea that the Bible is the only *law* of the church which is to regulate all the details of congregational and private life. The Bible commands: Remember the Sabbath Day! hence strict observance of the "Christian Sabbath" is obligatory. The Seventh Day Baptists like the Seventh Day Adventists noticed in this "substitution" a departure from the "law" of the Bible and their legalistic instinct consequently led them back to observance of the Seventh Day, the genuine Jewish Sabbath. Others noticed that after the feet washing Jesus said, "Do, as I have done to you," and concluded that feet washing is an "ordinance of the gospel and should be continued unto Christ's second coming." Still others saw in the laying on of hands as practiced by the apostles,

or in the anointing the sick with oil, indispensable ordinances. The Dunkers felt the need of improving upon this kind of law observance and so they added to these ordinances also that of "the holy kiss." They also claimed that the proper observance of the Lord's Supper was that of receiving it only at night and as an aftermeal to a meal proper. Religious fanatics of the 16th century climbed upon the roofs in Zürich to preach because Christ had said: "Preach ye from the house tops," Matt. 10:27. Though Christ speaks here metaphorically, yet an absurd Biblicism sees even in these words a paragraph of a law-code which is to be strictly carried out. Institutions not expressly commanded or established in Scripture are to be abandoned as human inventions. Neither Christ nor his apostles organized Sunday Schools, mission- Bible- and other societies, or educational institutions; hence the emphatic opposition of the Anti-Mission Baptists to these modern organizations. Infant baptism is nowhere expressly commanded in Scripture; therefore immersionists declare infant baptism to be "an antichristian practice," "a damnable heresy"—using even still more expressive language than this. Nor is immersion commanded, but it is conjectured that New Testament baptisms must have been by total immersion; hence immersion is the only proper mode of baptism. Others conjectured that in the days of the apostles the baptized must have been immersed three times and therefore they hold that *trine* immersion is essential. Still others supposed that baptism was by *forward* immersion; hence they insist on this mode of baptism.

The legalistic spirit which characterizes the Baptist theology becomes nowhere more apparent than in the incomparable emphasis placed on *immersion*. In preparing this chapter we had before us no less than eight respectable volumes—so far as size is concerned—all written, either entire or in part, in defence of immersion; and that is only a very insignificant collection made out of the enormous and ever growing immersion literature. But what does all the tremendous array of papers, pamphlets and books on the significance of *bapto, baptizo,* and the use of a number of Greek prepositions in the lexicons, Classics, Septuagint, the Fathers and the New Testament prove? In the first place, it *does* prove that Baptists lay the emphasis on the mode, or outward form of the sacrament, just as though that form embodied the very essence of Christianity. Baptism itself means to them nothing but an outward sign or symbol of profession; it is not a means of grace, and yet the observance of the mere outward formality is regarded as absolutely essential just as though salvation were to be obtained by immersion. In the second place, the abundant immersion literature *does not* prove immersion to be the scriptural mode of baptism. Even such a doughty champion of immersion as the distinguished Baptist critic, Dr. Alexander Carson, admits that no positive proof of immersion is found inside the New Testament, and asserts only the

possibility that New Testament baptisms may have been immersions (on Baptism, pp. 281 f.). Every new volume in defence of immersion is but a renewed effort to accomplish wherein all predecessors have failed, namely to prove that total immersion has been the mode of New Testament baptism. Let it be clearly understood that there are only two instances of total immersion recorded in Scripture, and in both cases the parties concerned were drowned. The one occurred when the Egyptians pursued the Israelites and went in after them to the midst of the sea, and the waters returned, and there remained not so much as one of them; the other, when the flood came and took them all away except the eight souls who were not immersed but were in the ark into which they were brought safely through the water which as an antitype doth also now save us, even baptism, 1 Pet. 3:20, 21.

The question whether *infant baptism* is right or wrong cannot be decided by merely quoting Scripture for or against. It is nowhere forbidden in Scripture; nor is it expressly commanded. The baptismal formula, "make disciples of all the nations, baptizing them," certainly not excludes but rather includes children. The answer to our question depends chiefly on our concept of baptism. What is baptism? Is it nothing but an outward sign of man's conversion, the symbolic act of his profession of faith, in other words, man's own doing, then little children cannot be baptized. The rejection of infant baptism is only a logical consequence of the Reformed conception of the sacraments in general and baptism in particular. If, however, baptism is a means of grace in which *God gives* and *man merely receives,* then the question arises: Is the heavenly gift of baptism of such a character that also a little child can receive it? What is this gift? Baptism is an insertion into Christ, Col. 2:12; Rom. 6:3, 4; it confers the Holy Spirit and remission of sins, Acts 2:38, and thereby regeneration, Tit. 3:5; 1 Cor. 6:11, and entrance into the new covenant with the triune God, Matt. 28:19. Can a child receive the heavenly gift of fellowship with the triune God? Upon one occasion Jesus took little children in his arms, and laying his hands upon them, blessed them, thereby teaching us that little children are capable of receiving a divine blessing. Not only this, the Lord expressly states, "to such belongeth the kingdom of God," and "whosoever shall not *receive* the kingdom of God *as a little child,* he shall in no wise enter therein." What is meant by receiving as a child? A little child gladly accepts the gift offered without questioning, disputing or doubting.

We Lutherans take our Savior at his word that little children are able to receive the kingdom of heaven, and therefore we baptize both adults and little children because this is the only way in which they can enter the kingdom of God. "Except one be born of water and the Spirit, he cannot enter into the kingdom

of God," John 3:4. (In this connection we refer the reader to the excellent work of Dr. J. A. Seiss, The Baptist System Examined.)

§ 3. The Mennonites

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1. *History.*

Menno Simons, a former Catholic priest, severed his connection with the Roman Catholic Church in 1536, affiliated himself with the more conservative Anabaptists, was rebaptized and ordained an elder at Groningen in 1537 with imposition of hands by Obbe Philips who is regarded as the actual founder of the Mennonite body. Simons gathered many of the scattered Anabaptists into congregations in the Netherlands and on the borders of Germany. After his death, 1559, his followers were called *Mennonites.* They separated already during the lifetime of Menno into two parties; the *gross* Mennonites, or *Waterlanders*—so called from the Waterland district of North Holland—and the *refined* Mennonites, chiefly in Friesland and Flanders. The Mennonites spread to the Palatinate, Switzerland and Eastern Prussia, or emigrated to South Russia and North America. Although divided into various branches they acknowledge the *Confession of Waterland,* prepared by two Mennonite preachers, Johann Ris and Lubbert Gerardi, in the Dutch language, in 1591. It consists of 40 articles. All the other confessions and catechisms of the Mennonite branches, especially the Mennonite confession of faith in 18 articles, adopted at Dort, in Holland, in 1632, A Declaration of the Chief Articles or Our Common Christian Faith, agree with the confession of the Waterlanders in all fundamental articles. The Mennonite historian Hermann Schyn expressly states in his *Historiae Mennonitarum plenior deductio,* 1729 (p. 47) that all accepted Mennonite confessions agree exactly in all fundamental articles of faith and that they do not exhibit any real and essential difference.

The first permanent settlement in America was made in 1683, when immigrants induced by William Penn's offer of religious liberty, settled in Pennsylvania and built a church in Germantown.

There are at least 16 branches of the Mennonite church in this country. They differ on minor points of doctrine, ritual and discipline, or in historical origin.

2. *The Mennonite Bodies in the United States.*

(1) The *Mennonites* proper, often called "Old Mennonites," are the largest and oldest body of this faith in America. They are of "Pennsylvania Dutch" stock and of Swiss descent. There were in the United States 294 churches of the Mennonite Church in 1926, with 33,913 members.

(2) *The Conservative Amish Mennonite Church,* so named for their leader Jacob Amen, a native of Amenthal, Switzerland. They differ from the Old Order Amish in that they have meeting houses and are less strict in discipline. They wear hooks instead of buttons on their coats; hence they are also called Hookers. They are chiefly found in Illinois, Pennsylvania and Ohio. This body was reported in 1926 with 7 churches and 691 members.

(3) *The Old Order Amish Mennonite Church,* separated from the Amish Mennonites on the question of enforcing church discipline. They are very strict in adhering to the ancient forms and customs. They worship in private houses; they use the German language in their services. Their apparel is exceedingly plain. Carpets, curtains and wall pictures in their homes are forbidden. They do not associate in religious work with other bodies. Their larger settlements are found in Pennsylvania, Ohio and Indiana. In 1926 there were 71 churches with 6,006 memers in the United States.

(4) *The Church of God in Christ (Mennonite)* was organized in Ohio by John Holdeman in 1859. They are strict followers of Menno Simons and other European leaders especially in the exercise of the ban, the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman claimed for himself divine inspiration "to understand the foreknowledge of God, to know mysteries, to settle difficulties, to keep peace, and to interpret visions and dreams." This branch is represented in this country with 26 churches and 1,832 members, according to statistics for 1926.

(5) *The Old Order Mennonite Church (Wisler)* separated from the Mennonite Church in 1870 under their leader Jacob Wisler. They thought the Old Mennonites too progressive in such "innovations" as use of the English language in church services, holding evening meetings, revival meetings, Sunday school and the like. This branch was reported in 1926 with 19 churches and 2,227 members.

(6) *The Reformed Mennonite Church,* called also Herrites after their founder John Herr who in 1812 seceded from the Old Mennonite Church as a "dead and corrupt body" and labored for

"the restoration of purity in teaching and maintenance of discipline." The Herrites are very strict in their observances and severe in the use of the ban. Statistics for 1926: 31 churches, 1,117 members.

(7) *The General Conference of the Mennonite Church of North America,* organized at West Point, Iowa, in 1860, is the most progressive branch of the denomination. In doctrine the General Conference Mennonites are in accord with other Mennonites but differ from them by believing that the passage in 1 Cor. 11:4-15 does not make obligatory the use of a covering for the head of female members during prayer and worship, and that the passage in John 13:4-15 does not command foot-washing as an institution to be observed according to the example there described. They approve of an educated, and permit a paid, ministry. There were in the United States 136 churches of this branch of the Mennonite Church in 1926, with 21,582 members, as compared with 113 churches and 15,407 members reported in 1916.

(8) *The Defenseless Mennonites* under the lead of Henry Egli, seceded about 1860 from the Old Order Amish Church on the ground that definite conversion and religious experience were not sufficiently emphasized by the church. In 1926 this branch was reported with 10 churches and 1,060 members.

(9) *The Mennonite Brethren in Christ* originated about 1880. They differ from the other Mennonite bodies in that they baptize usually by immersion, have open communion and practice foot-washing as an ordinance. They are Methodistic in organization, usages and discipline. Statistics for 1926: 99 churches with 5,882 members.

(10) *The Mennonite Brethren Church of North America,* formerly Schellenberger Brüdergemeinde, consists of German colonists who immigrated to the western states from Russia in 1873-1876. Russia had granted military exemption in 1787, but rescinded the grant in 1870. They lay special stress on evidence of conversion, and baptize by forward immersion. Statistics for 1926: 61 churches with 6,484 members.

(11) *The Kleine Gemeinde* (Little Congregation) seceded from the main body of Mennonites in southern Russia during a religious movement which lasted from 1812 to 1819. The cause of the division was mainly a matter of church discipline. The strict element formed a separate organization which has been kept up in America. The Kleine Gemeinde is largely represented in Manitoba, Canada. In the United States this body was reported in 1926 with 4 churches and 214 members.

(12) *The Krimmer Brüder Gemeinde* is closely affiliated in history, doctrine and practice with the Mennonite Brethren Church of North America. The only difference between the two is that

the Crimean branch insists on backward immersion. The two bodies affiliate in many matters and are often classed together as the "Bundeskonferenz" or Union Conference. Statistics for 1916: 14 churches and 797 members.

(13) *The Hutterian Brethren* are so named from Jacob Hutter, Anabaptist minister, burnt at the stake at Insbruck in 1536. He advocated communism upon religious principles. His followers were driven successfully to Hungary, Moravia, Rumania, and Russia whence they came to America in 1874 and settled in South Dakota as a communistic society. From the fact that their communities are known as "Brüderhof" this denominational body received also the name "Brüderhof Mennonite Church." In doctrine and polity they are in accord with the other Mennonite bodies except in so far as they adhere to the communistic idea and carry the principle of non-resistance to the extent of disapproval of the payment of war taxes. Statistics for 1926: 6 churches and 700 members.

In addition to these Mennonite branches there are in this country a number of small unattached bodies which may be grouped as *Miscellaneous,* such as the *Stauffer Mennonites* (4 churches, 243 members); the *Central Conference* of Mennonites (29 churches, 3,124 members); and the *Conference of the Defenseless Mennonites of North America* (9 churches, 818 members).

The Mennonites throughout the world number about 250,000 of which about 90,000 are in the United States.

In 1927 the Mennonites obtained from the government of Paraguay a charter which provides "freedom from military service as combatants and non-combatants in time of peace or war, to practice their religion and worship with absolute liberty; to make affirmations without oath in courts of justice; to administer their own schools and churches; to use their own language, which is German." Thousands of Mennonites, particularly from Canada, have already migrated there.

3. *Doctrine.*

The Mennonites believe that the *Scriptures* are the sole rule of faith and practice; they are divinely inspired, but the Holy Spirit is the "inner word" who enables the Christian to understand the Scriptures (H. Denk, Gesch. d. Menn. Gemeinden, p. 92).

Man was created with a free will which he has not lost in the fall (Waterl. Conf. V). Hereditary sin, that is, inclination to sin, is admitted but its guilt is denied (ib. IV). *Predestination* is rejected. God predestinated and created all men for salvation. *Christ* died for all who believe and persevere (ib. VII). Menno Simons held a peculiar view as to *Christ's incarnation.* He maintained that Christ did not assume his flesh and blood of the Virgin

Mary, but that "the whole Christ, God and man, man and God, is God's Son and is of heaven." "If the man Christ was of the flesh and blood of Mary, it is manifest that he was not God's Son but a created being" (Complete Works, II, 151; 158, Elkhart, Ind., 1871). The peculiar doctrine was held by the Obbenites (followers of Obbe Philips) before Menno identified himself with them. The Formula of Concord takes note of this erroneous view under "Erroneous Articles of the Anabaptists."—Christ alone is the *law giver* whose ordinances must be strictly observed (Waterl. Conf. XXXVIII) and in matters of Christian worship, practice and life the New Testament Scriptures are the only authority. By obedience to the will of Christ as contained in the gospel man is *justified*. *Repentance* and *conversion* mean a complete change of life. Only those who have repented of their sins and believe on Christ as the Savior and in heart and life accept his commandments are born again (ib. XX; XXI). *Regeneration* is effected solely by the Holy Spirit without external means such as the Word or sacraments (XXII). The two *sacraments* are mere signs or symbols. *Baptism* is a public testimony of faith. Partaking of the *Lord's Supper* expresses a common union with one another and a fellowship of love for, and faith in, Christ (XXX). *Infant baptism* is rejected as unscriptural (XXI). Baptism of believers is, as a rule, administered by affusion. *Feet washing*, though not a sacrament, is an ordinance instituted, and its proper observance commanded, by Christ (Confession of 1632, Art. XI). Only true believers and regenerate persons constitute the *church* (Waterl. Conf. XXIV) in which strict discipline is to be observed (XXV; XXXV). Intermarriage only of members of the same faith is enjoined (Schyn, plen. ded., p. 105 f). In his holy church Christ has instituted the *gospel ministry*. Those who preach the Word and administer the sacraments are to be properly called (Waterl. Conf., XXV-XXVIII). *Civil government* is a divine appointment; therefore a Christian obeys the magistrate wherever it does not conflict with the Word of God or interfere with the dictates of conscience (XXXVII). On the ground of Matt. 5:37 and James 5:12 *oaths* are to be rejected (XXXVIII). Likewise *war* is to be rejected, since Christ has forbidden his followers the use of carnal force in resisting evil (XVIII). Civil government, while a divine appointment, is not an institution of Christ's kingdom and therefore secular office-holding is inconsistent with true Christian character (X; XIV; XVIII; XXXVII).

The *government of the Mennonite Church* is definitely congregational. The ministers are generally self-supporting, since most of the Mennonite bodies consider stipulated ministerial salaries unscriptural. The divinely appointed offices of the church are held to be those of bishop (elder or presbyter), minister (pastor or evangelist) and almoner (deacon).

§ 4. The Religious Society of Friends or Quakers

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The Religious Society of Friends as they call themselves, or Quakers as they were called originally in derision, originated under the leadership of *George Fox* (b. 1624, d. 1690) in England during the intense religious excitement of the middle of the 17th century. "Dissatisfied with the teachings and practices of the day and longing for a higher and more spiritual life" Fox, an unlettered youth, a shoemaker by trade, come forward in 1648 and emphasized the importance of repentance and personal striving after the truth. Many were attracted by his disconnected but fervent preaching and soon joined him in professing the same faith in the spirituality of true religion. His followers first called themselves "Children of Truth," or "Children of Light," and finally adopted the name "Religious Society of Friends."

The Quakers were strictly opposed to all outward authority in religion and utterly broke with historical Christianity. They even avoided the use of technical theological phraseology. As a consequence they have no formal creed or confession of binding authority, although they have set forth their tenets in a number of confessions, or "apologies," in defense of their views. The most important and authoritative expression of their belief are *the Apology* of Robert Barclay, written in 1675, and his *Catechism*. 1673. The writings of George Fox and of the celebrated William Penn are also regarded as authoritative.

Fox and his followers did not aim at an outward organization, but gradually a *form of church government* came into being. It is modelled somewhat on the Presbyterian system. The separate congregations or "particular meetings" are grouped into

superior meetings, known as monthly, quarterly, and yearly; these act as the executive of the society including in their supervision matters both of spiritual discipline and secular policy. The yearly meeting is the body of final authority.

Distinctive Doctrines held by the Quakers.

Fox taught that there is an immediate divine revelation or *inward light* given to every man and that religion therefore, is primarily a matter of personal conviction and experience. This doctrine of the *direct manifestation of the Holy Spirit to the individual* lies at the root of all special doctrines of Fox and his followers. The direct illumination of the Spirit is placed not only on an equality with but even above the divine Word in Scripture. The *Scriptures* are said to be a declaration of the fountain but not the fountain itself. Says Barclay, "There divine inward revelations which we make absolutely necessary for the building up of true faith, neither do, nor can ever, contradict the outward testimony of the Scriptures, or right and sound reason; yet from hence it will not follow that these divine revelations are to be subjected to the test either of the outward testimony of the Scriptures or of the natural reason of man, as to a more noble or certain rule and touchstone; for this divine revelation and inward illumination is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent irresistibly the same thereunto, even as the common principles of natural truths do move and incline the mind to a natural assent: as, that the whole is greater than its part; that two contradictories can neither be both true nor both false" (Apol., prop. II). "For take away the Spirit, and Christianity remains no more Christianity than the dead carcass of man, when the soul and spirit is departed, remains a man, which the living can no more abide, but do bury out of the sight, as a noisome and useless thing, however acceptable it hath been when actuated and moved by the soul" (Comment. on prop. II. § 15). "From these revelations of the Spirit of God to the saints have proceeded the Scriptures of truth, which, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners; yet, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule subordinate to the Spirit, from which they have all their excellency and certainty. For as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader" (ib. prop. III). Penn speaks of "the light of Christ within, as God's gift for man's salvation" and calls it "the corner stone of their (the Quakers') fabric . . . the root

of the goodly tree of doctrines that grew and branched out from it" (Fox's Journal, Pref. p. XIV).

Only those, whom the Holy Spirit has previously enlightened, will be able to *understand and interpret* the Scripture. "For all that which man by his own industry, learning and knowledge in the languages, can interpret of the Scriptures, or find out, is nothing without the Spirit; we cannot be certain, but may still miss of the sense of it: whereas a poor man, that knoweth not a letter, when he heareth the Scriptures read, by the same Spirit he can say, *This is true;* and by the same Spirit he can understand, open and interpret it, if need be. Those who have this authority may and ought to preach the gospel, though without human commission or literature" (Apol. X. 19). Because even the learned themselves derive no real advantage from studying the Scripture, if they are destitute of the true internal light, the Quakers attached little importance to the private reading of the Bible, but of late times, the conclusions of modern criticism have led the Friends to a largely increased interest in Bible study.

Man is by nature sinful and unclean, but not implicated in the guilt of Adam's sin until he makes it his own by actual transgression (ib. prop. IV). The Quakers reject the expression "original sin" as unbiblical.

Regeneration is ascribed to the power of Christ, which imparts the inner light to those who do not resist this power. There is *absolute universality of redemption,* for the light which is not confined to the external Word or the means of grace, is sent to every man for salvation (ib. V). "This saving light and seed . . . leads to *justification,*" which is not a forensic declaration of God but the formation and growth of Christ in us. "We understand not this seed, light, or grace to be an accident, as most men ignorantly do, but a real spiritual substance, which the soul of man is capable to feel and apprehend, from which that real, spiritual, inward birth in believers arises, called the *new creature,* the *new man in the heart* . . . by which holy birth, to wit, *Jesus Christ formed within us,* and working His works in us, as we are sanctified, so we are justified in the sight of God" (prop. VI and VII).

"Since *good works* as naturally follow from this birth as heat from fire, therefore are they of absolute necessity to justification as *causa sine qua non,* i. e., though not as the cause *for* which, yet as that *in* which we are, and without which we cannot be, justified . . . we cannot, as some Protestants have unwarily done, exclude works from justification" (prop. VII).—The Quakers differ from the Romanists in that they teach justification *in* our works, *not on account* of our works.

The "possibility of sinning" abides in the regenerate "in some part where the mind does not most diligently and watchfully

attend unto the Lord," but it is possible to attain a state in which sin is excluded *(perfection)* (prop. VIII; IX).

Each soul being illumined directly by the Holy Spirit stands face to face with its Maker and its Lord without the need of either priest or mediator. There is no need of a *ritual* or an *ordained ministry;* all believers are priests unto God. "All true and acceptable worship to God is offered in the inward and immediate moving and drawing of His own Spirit, which is neither limited to places, times, nor persons" (prop. XI). Women as well as men may exercise the gift of preaching (prop. X). Their spiritualism and antiformalism prohibits the Quakers from recognizing an outward organization of the church.

The Quaker denomination is not the only one which permits women publicly to teach in the church. This unscriptural practice is found in many Protestant churches today. In order to understand the Biblical command, "Let your women keep silence in the churches," we must clearly distinguish between God's kingdom as the one congregation of all believers and that same kingdom of God in its outward organization as a visible congregation with its external ordinances and local arrangement. In the one congregation of all believers there is no distinction of age or sex, of color or nationality. The only mark of distinction is faith in Christ Jesus. It is of *this* kingdom of God that the apostle says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," (Gal. 3:26-28). In this kingdom all alike according to their power and possibilities are to be laborers in the Lord's vineyard, and thus we find many Bible passages where honorable mention is made of the devotion and work of women. In this kingdom "all believers are priests unto God." But while all believers are each other's equals in their inward relation as children of God they are not all each other's equals in their outward relation as members of the visible organized congregation. Children under age are not on an equal footing with their parents in the management of the church's work and finances and plans. Nor do the members of the congregation have equal rights with the minister in the public administration of the means of grace. The power and authority to preach the gospel and administer the sacraments is indeed given to the church itself and to no class in the church, but in order that according to the divine command everything shall be done decently and in order the church itself designates those who shall exercise this ministry for it, and only those who are properly called have the right publicly to teach in the church and administer the sacraments. And the church that follows Christ's example and obeys his word, commits those public functions to men and not to women. Scripture plainly says that it is

not permitted unto women publicly to teach in the church, 1 Cor. 14:34-35; 1 Tim. 2:11-15.

All *man-appointed forms of worship* even sacred music are excluded from Quaker worship. With covered heads they sit in bare assembly-rooms where their meetings are conducted in silence unless some one feels compelled to deliver a message. "Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified; yea, it may, and hath often fallen out among us, that divers meetings have passed without one word, and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and Spirit, which without words hath been ministered from one vessel to another" (prop. XI). The idea which underlies the naked spiritualism of Quaker worship is set forth by Barclay in these words: "When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up" (prop. XI, 7).

The *sacraments* of baptism and the Lord's Supper as church rites are to be rejected, because the symbol tends to call attention away from the essential and create a reliance upon the outward and nonessential. Herein the Quakers go beyond the Baptists and Mennonites. In spite of the fact that Christ said, "Go and baptize," and, "Do this in remembrance of me," the Quakers maintain that Christ by instituting sacraments did not command them as perpetual outward ordinances, but merely enunciated principles which his disciples should, under the guidance of the Holy Spirit apply to the varying needs of the day. We have here an instance where the "inward revelation" actually contradicts the "outward testimony of the Scriptures." In such cases the Scriptures are to be subjected to Quaker illumination and interpreted accordingly (see Apol. prop. II).

There is a *baptism* of the Holy Spirit and a spiritual communion with the Lord. "But to make water-baptism a necessary institution of the Christian religion . . . is to derogate from the new covenant dispensation" (prop. XII). The *baptism of infants* is said to be a mere human tradition of which there is neither example nor precept in Scripture (ib.).

"*The Supper of the Lord* . . . , and partaking of his flesh and blood, is no ways limited to the ceremony of breaking bread and drinking wine at particular times, but is truly and really enjoyed as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life by which the inward man is nourished" (prop. XIII).

As to the *person of Christ* and the *Trinity* the Quakers have no clear and well defined doctrine. They ascribe to Christ a double

body, an earthly or visible "which took its origin from the Virgin Mary," and a heavenly or spiritual body "by and through which he . . . did reveal himself to the sons of men in all ages, and whereby men in all ages come to be made partakers of eternal life, and to have communion and fellowship with God and Christ" (prop. XIII. 2). Since the Quakers avoid theological terms such as "person," "Trinity," etc., they were often ranked with anti-Trinitarians. The only statement in the confessions concerning the Trinity is vague and indefinite: "No man knoweth the Father but the Son, and he to whom the Son revealeth him; the revelation of the Son is in and by the Spirit" (prop. II). William Penn who had a great admiration for Socinus expressed anti-Trinitarian views in some of his writings, especially in his tract "The Sandy Foundation Shaken."

The Quakers like the Mennonites hold that *war* is incompatible with the spirit of Christianity and, therefore, refuse to perform military service. They decline to take *oaths* on the ground that all swearing is forbidden by Christ (prop. XIV). "People swear to the end that they may speak truth; Christ would have men speak truth to the end they might not swear" (W. Penn, A Treatise of Oaths).

Not only Quakers and Mennonites but humanitarians in general show a deplorable ignorance of the real character of the state and of its divine mission and function. The apostle Paul in the 13th chapter of Romans makes it clear that the state is a divine institution ordained for the defense of law and order and justice. The state is not a merciful and reformatory institution in which criminals and law-breakers are to be led to Christ. The state is concerned about the citizen's relation to the government, and not about man's relation to Christ; that is the concern of the church. "The civil rulers," say the Augsburg Confession, Art. XXVIII, "defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace." Consequently the Sermon on the Mount, which is the rule of life for the Christian and the church, cannot be made the rule for the state.

This view of the separation of church and state tends, as the Quakers and like-minded humanitarians conclude, to create a double standard of truth. Of course, as long as they, contrary to the plain teaching of the Scriptures, confuse the functions of the state with those of the church, they cannot but arrive at such conclusion. Christ himself recognized the divine mission and function of the state. In the Sermon on the Mount he clearly taught that oaths have no place in the daily life of his Christians. But he recognized the right of the civil government to put a person on his oath and, therefore, permitted an adjuration to be addressed to him and acted accordingly, Matt. 26, 63, 64.

The Quakers even *disregard common courtesies*, such as taking

off the hat to a man, bowing to a person, or using titles in addressing any one. They *renounce all* not purely spiritual *enjoyments* and all *fashions;* hence the peculiar type of their dress (prop. XV). Strange to say! "Their antiformalism becomes itself a stereotyped form and their peculiar hats and coats are as distinctive as the clerical surplice and gown. When they leave their society they usually join the Episcopal Church, the most formal among the Protestant denominations" (Schaff, Creeds, I, 868).

The Quakers have always distinguished themselves by emphasizing the application of the principles of religion to practical life. Upright conduct, simplicity of life, industry and thrift are traditional characteristics of the Friends. Their practical Christianity has also manifested itself in various philanthropic movements, the abolition of slavery, prison reform (Elizabeth Fry), and the like.

Quakerism in America

During the 25 years of the reign of Charles II. the Friends encountered severe persecution in England and many of them emigrated to America, where they fared no better, especially under the New England theocracies of the Puritan type. "In 1656, 1657 and 1658 laws were passed to prevent the introduction of Quakers into Massachusetts, and it was enacted that on the first conviction one ear should be cut off, on the second the remaining ear, and that on the third conviction the tongue should be bored with a hot iron. Fines were laid upon all who entertained these people or were present at their meetings" (Encyclop. Brit., 11th ed., vol. XI, 227). In Boston three men and one woman were hanged. We should, however, also remember that the early Quakers in England and America often provoked the combined hostility of the government and the people by their overt offences against the state, contempt of court, sedition, virulent polemics against the existing churches and interruption of public worship, some even violating the rules of public decency. The Quakers of that time were "not of the mild meek, inoffensive modern variety to which we are accustomed, but of the fierce, aggressive early type" (Bacon, Hist. of Americ. Christianity, p. 101).

Regardless of these persecutions the Friends increased in numbers and spread to adjoining colonies. After 1674 there were Quaker colonies in New Jersey and Pennsylvania. Quaker churches were organized. The first Yearly Meeting was held in Rhode Island in 1661. George Fox who travelled in America (1671-72) met with it in 1672. William Penn who had joined the Society in 1667 obtained from the Crown the grant of Pennsylvania. In 1681 two shiploads of Friends came to Pennsylvania and in a few years the colony had a population of 7,000. The Friends controlled the

colony for more than 70 years, they being more numerous than others.

The Friends in this country are divided into four bodies:

(1) The *Friends (Orthodox)* constitute the most numerous branch; they are strongest in Indiana and Ohio. In 1926 this branch was reported with 714 churches and 91,326 members. Their Declaration of Christian Doctrine adopted in 1887 is in full accord with "those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ." Some of their churches have a professional ministry, and allow in their services music, prayer and sermon for the silence and free speech of the old-fashioned meeting. They are very strict in discipline. Members are excommunicated for denial of the divinity of Christ, the revelation of the Holy Spirit, the divine authority of the Scriptures, taking or administering oaths, joining the army or encouraging war, participating in lotteries, betting, dishonesty, profanity, drunkenness, engaging in liquor traffic, etc.

(2) *The Friends (Hicksite)* separated from the Orthodox in 1827. They are the followers of Elias Hicks who promulgated doctrines inconsistent with the orthodox belief concerning Christ and the Scriptures and closely approaching Unitarian views. They object to the name "Hicksite" and prefer to be called the "Liberal Branch." Statistics for 1926: 128 churches and 16,105 members.

(3) *The Orthodox Conservative Friends (Wilburites)* separated from the Orthodox body in the New England Yearly Meeting in 1845, in the Ohio in 1854, in those of Iowa and Kansas in 1877. They are called "Wilburites" from their principal leader, John Wilbur, of New England, who opposed the evangelistic methods of an English missionary, Joseph John Gurney. The main body of the Orthodox held with Gurney; the Wilburite faction separated from the Orthodox. They are opposed to evangelistic and missionary work. They emphasize the doctrine of the native inner light in such a way that little room is left for the Scriptures and the historic Christ. They deny the resurrection of the body, disapprove of music and art and rigidly adhere to the old forms of dress and speech. Statistics for 1926: 41 churches, 2,966 members.

(4) *The Friends (Primitive)* are in faith and practice the same as the Wilburite Friends. They withdrew from the Philadelphia Yearly Meeting because of the refusal of that body to establish relations with the New England and Ohio (Wilbur) Yearly Meetings. Their chief interest is to eliminate all the later additions to the faith and practice of the early founders of the Society. In 1926 there existed of this branch only 1 church with 25 members.

Total membership of Friends (4 bodies) in the United States, 110,422.

§ 5. The Schwenkfeldians

Literature:

F. Hoffman, Kaspar Schwenkfeld's Leben und Lehren, Berlin, 1897.
H. W. Kriebel, The Schwenkfelders in Pennsylvania, Lancaster, 1904.
F. W. Loetscher, Schwenkfeld's Participation in the Eucharistic Controversy of the 16th Century, Philadelphia, 1907.
Schaff-Herzog Encyclopedia, Vol. X, article on Schwenkfeld.

Several of the distinctive views and practices of the Quakers were anticipated by Casper Schwenkfeld, a member of a noble Silesian family, who was born at Ossig in 1490, and after studying at Cologne and other universities, employed in the court service of the Duke of Liegnitz over whom he had great influence. A disciple of Luther he helped, as early as 1519, to spread the principles of the Reformation in Silesia. In 1522 he made the personal acquaintance with the Wittenberg divines with whom he worked at first in harmony. Soon, however, he developed certain lines of belief which were not acceptable to the Lutheran Reformers. He became so dissatisfied with Lutheranism that he declared he would rather join the Papists than the Lutherans. Both Catholics and Lutherans urged the Duke of Liegnitz to dismiss him and suppress his teaching. In 1528 he was banished from his native country. Southern Germany became now the chief scene of his labors. In the face of constant opposition on the part of the German and Swiss Reformers he sought quietly to carry on a reformation according to his own views. He was unable to stay in any place for more than a short time. He died at Ulm in 1561 leaving behind a small company of adherents. They were found chiefly in South Germany, Tyrol and Silesia. In the last named region of Germany they formed a distinct sect which has lasted until the present time. Schwenkfeld's followers had, at first, adopted the designation "Confessors of the Glory of Christ," and, after 1539, that of "Schwenkfeldians." In 1734 a small remnant of the sect, about 200 in number, emigrated to America and settled in Pennsylvania. The peculiar doctrines and practices of the sect are set forth in the writings of Schwenkfeld (particularly, the first part *der christilichen orthodoxischen Bucher,* and his letters: Epistolar I-IV), the Confession of Faith of Schwenkfelders in Görlitz, 1726, and the Catechism of Schwenkfelders in America, 1855. An examination of Schwenkfeld's teaching will show that he stood in accord with not a single doctrine of the Augsburg Confession.

Doctrine: Schwenkfeld denied the Lutheran conception of the Word of God and sacraments as means of grace. He called Luther's insisting upon the unconditional authority of the Word of God a bondage to the letter, and gave to *the inner word of God's Spirit in man* a place superior to the outward Word of God in Scripture.

"It is not the Scripture which brings the Spirit, but man filled with the Spirit brings this to the Scripture" (Vom Worte Gottes, XXII. c.). *The sacraments,* according to Schwenkfeld, are not vehicles of grace. The *baptism* of adults is as equally unavailing as that of infants (Epist. III; Catech. q. 453). A service of prayer and exhortation over newly born infants, as they are presented at church for the first time, takes the place of infant baptism. In *the Lord's Supper* the bread is merely a symbol of Christ as the food of the soul. Considering τοῦτο as the predicate Schwenkfeld explains the words of institution as meaning "My body is this, namely, spiritual food . . . my blood is this, namely, spiritual drink for the soul" (Epist. II, 16; Catech. q. 497). Schwenkfeld confounded *justification* with sanctification, and, similarly with Osiander, declared it to be a work within the believer, an incarnation of Christ in him, permeating him with the Spirit of Christ until he becomes one with Christ. "God regards no one righteous in whom there is none of his essential righteousness" (Epist. I, 812). Such a righteous or regenerate man can in this life keep and fulfill the law of God *perfectly* (see Glaubensbekenntnis von G. Kaufmann). The Catechism of 1855, however, distinguishes between justification and sanctification (see q. 237).

In Christology Schwenkfeld approached Eutychianism. Eutyches (about 450) taught that after the incarnation there was in Christ only one nature, that of the incarnate Word. Schwenkfeld held that Christ was born of God even according to the flesh. His flesh came into the world, like his divinity, by the Virgin Mary, and his human nature was absorbed by the divine. By his ascension Christ attained his complete deification and glorification. (Epist. I, 612; Christl. Orth., Bücher, pp. 218, 230, 521; Catech., q. 163).

With Schwenkfeld the essential thing in the salvation of man is not faith in Christ's death and atonement but *the mystic union* with the deified and glorified Christ (Epist. I, 812).

Schwenkfeld was strictly opposed to all outward church forms and, therefore, he did no more than gather congregations. The Christian *church* is held to be a unity whose discipline should be rigorous. A minister who is not on his part truly renewed, righteous and godly cannot teach other men with profit (see Schwenkfeld's tract: *De cursu verbi dei).* The members of the church must give experimental evidence of regeneration.

Like the Quakers and Mennonites, with whom they have very much in common, the Schwenkfeldians have always been opposed to war, secret societies, and the judicial oath. More recently, however, the participation in war has been left to the individual conscience, yet the right of the state to force the conscience of the individual is denied. The rules and regulations against secret societies have also been dropped.

The Formula of Concord, in Article XII, condemns seven erroneous articles of the Schwenkfeldians (see Concordia Triglotta, p. 1101).

This sect was reported in 1926 with 6 churches and 1,596 members in this country.

§ 6. The Methodists

Literature:

History:

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J. R. Gregory, A History of Methodism, London, 1911.
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R. D. Urlin, John Wesley's Place in Church History, London, Oxford, and Cambridge, 1870.
R. Watson, Life of John Wesley, American ed., New York, 1857.
J. Whitehead, Lives of the Wesleys, London, 1793; Auburn and Buffalo, 1844.

On *doctrine, discipline, constitution and polity* consult, besides the doctrinal standards treated in this section, the following:

The Doctrines and Discipline of the Meth. Episcopal Church, edited by Bishop Andrews, Cincinnati, 1892.
Doctrines and Discipline of the Free Meth. Church, Chicago, 1915.
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Schaff, Creeds, I, pp. 882 ff.; III, 807 ff.
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J. Wesley, Complete Works, ed. by Thomas Jackson, London, 1831, 14 vols.; New York, 7 vols.

Critical and Polemical:

K. Graul, Distinctive Doctrines, American Transl. Columbus, 1897, pp. 252 ff.
G. Plitt, Symbolik, Erlangen, 1888 (Die Lehre der Methodisten).
M. Riemer, Die neuzeitlichen Sekten und Häresen, Gütersloh, 1926.

1. *History.* Methodism is that branch of the Protestant Christian church that grew out of the epochal religious movement begun at Oxford University, in 1729, by the brothers, John and Charles Wesley, Whitefield and others. John Wesley organized this group of young men for the cultivation of personal piety and for doing good. The rise of Methodism, as given in the words of its founders, John and Charles Wesley, was as follows:

"In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people . . . "

Because of their regular and methodical habits of study and work John Wesley and his associates at Oxford were called in derision by fellow students "Methodists." It is to this that Methodism owes its name but not its existence. It was not till nine years later that John Wesley was "converted," when on the 24th of May, 1738, at a meeting of a Moravian society in London, he listened to the reading of Luther's Preface to his Commentary on Romans, with its description of the "change which God works in the heart through faith in Christ." Well known are the words in which Wesley describes his conversion:

"In the evening I went with a certain reluctance to a religious meeting, where was read Luther's preface to the Epistle to the Romans. About a quarter before nine, at the description of the change wrought by God in the soul through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I at once began to pray for those who had persecuted me and despitefully used me. I then testified publicly before them all of what I now for the first time felt in my heart" (The Journal of John Wesley, May 24, 1738).

The same year that Wesley learned from Luther the way of peace, Whitefield began to preach in the open air at Bristol to great crowds of people. After his return from a short visit at Herrnhut Wesley began to preach in the city of London and in the neighborhood. Soon he joined Whitefield at Bristol. With the forming of this association Methodism began to spread and expanded into a great evangelistic work.

Methodism was a movement within the Established Church. The Wesleys had no intention whatever of founding a new church or sect. But opposition in the Anglican Church which excluded the Methodists from the sacraments and closed its pulpits to their leaders, compelled the Wesleys and Whitefield to resort to open-air preaching and to organize their converts into societies. As the societies increased in number the institution of lay preachers and the established of class-meetings for the religious care and training of members became necessary. In 1744 the Annual Conference was instituted. The separation from the Established Church was ef-

fected when Wesley became convinced that a presbyter is a bishop and ordained in 1784 two presbyters and one superintendent or bishop for the American Methodists, the Rev. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, being the first Methodist bishop. To understand this action of Wesley it should be remembered that after the adoption of the Declaration of Independence, July 4, 1776, the British government refused to send bishops to America where there were large numbers of people without clergymen to administer the sacraments. After the time of Wesley's death (1791) there were already in England, America and the West Indies 120,000 adherents of Methodism.

2. *Doctrinal Standards.* At the very inception of the Methodist movement a doctrinal difference divided the Methodists of England into the Calvinistic and Arminian Methodists. The former were the followers of George Whitefield who held to the Calvinistic view of predestination and free will and, for this reason, separated from Wesley, in 1741. The latter were the followers of John Wesley; they took the Arminian side on the question of free will and predestination. Of Whitefield's followers only the *Welsh Calvinistic* Methodists, now a branch of the Presbyterian Church (see p. 247), have adopted an official creed, in 1823, in the Welsh language; it was published in English, in 1827. This Confession follows in general the Westminster Confession. Articles V, of the decree of God, XII, of the election of grace, XXXIV, of perseverence in grace, point out the difference between Calvinistic and Arminian Methodism. About the same time another organization was formed chiefly under the influence of Whitefield, *the Countess of Huntingdon's Connexion.* The Countess of Huntingdon, a pious and munificent widow expended the most of an ample fortune in building chapels, supporting ministers and founding a college at Trevecca, in Wales, for the education of preachers. In 1792 the college was removed to Cheshunt, Hertfordshire, where it remained to 1905, when it was transferred to Cambridge. The Connexion still has a membership of about 2,500. A third division, the Tabernacle Connexion or Whitefield's Methodists soon disappeared as a distinctive denomination; most of them were lost among the Independents.

The doctrinal creed is the same in all branches of *Arminian* Methodism although there are differences concerning the episcopate, liturgy, church government and discipline. The distinctive creed of Methodism is laid down in *John Wesley's Sermons and Notes on the New Testament.* In his famous Deed of Declaration (1784) Wesley appointed the "Legal Hundred," who were to constitute a legal conference after his death on condition that they should accept as the standards of Methodist doctrine "Mr. Wesley's Notes on the New Testament and the First Series of

his Sermons." In addition to Wesley's Sermons and Notes the American Methodists have adopted *The Twenty-five Articles of Religion,* based on the Thirty-nine Articles of the Church of England, and a "Sunday Service," abbreviated from the Book of Common Prayer, both prepared by Wesley for the American Methodists. The Convention at Baltimore, in 1784, which organized itself into a Methodist Episcopal Church, adopted the Twenty-five Articles, modified so as "to eradicate all traces of Romanism, High-church ritualism, and the distinctive points of Calvinism."

3. *Doctrine.* In common with other Arminian bodies Methodists reject Calvin's theory of predestination and reprobation and maintain the freedom of the will and universal redemption. The distinctive doctrines of Methodism are (1) the universality of salvation, or salvation *for all;* (2) the freedom of the will, or a *free* salvation; (3) the witness of the Spirit, or a salvation *felt;* (4) entire sanctification, or a *full* salvation. Dr. Hurlbut claims that "not one of these great truths was a living article of faith when John Wesley began to proclaim them" (Our Church, p. 55).

(1) *The universality of divine grace,* i. e., Christ died for all and therefore salvation is available for all (ib. p. 53). Divine grace is not merely intended for all but actually offered to all. Herein the Methodists resemble the Quakers who hold to an absolute universality of salvation because the "inner light" is sent to every man. Accordingly, all children are saved if they die before they commit actual sin. As distinguished from the Arminians, who see in *original sin* merely a disease or weakness, Wesley regards it as an inherited corruption and a total depravity, but denies with the Arminians and the Quakers the doctrine of original guilt. Article VII, of original sin, omits the important words: original sin "is the fault and corruption of the nature of every man. . . . And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin" (Art. IX, of Thirty-nine Articles).

(2) Both Wesley and the Arminians held to the *freedom of the will.* But according to Wesley it is a gift of prevenient grace which makes every man capable of surrendering himself to God through Christ by faith. According to the Arminians it is an inherent and inherited power of nature.—There is no such thing as *predestination.* "The soul that chooseth life shall live, as the soul that chooseth death shall die" (Wesley, Serm. 54, on Rom. 8:32). "Every soul makes his own choice for salvation or for condemnation" (Hurlbut, Our Church, p. 55).

(3) A child of God possesses the *assurance of his salvation* stamped upon his own consciousness; this is the doctrine of *the witness of the Spirit,* and this doctrine or rather the personal experi-

ence of the witness of the Spirit is "the article of a standing or falling church" (ib. 74). Only those are truly converted who have passed through a serious struggle under conviction of sin and suddenly experienced the inward assurance that they have passed from death unto life. Accordingly the assurance of salvation rests on one's own subjective feeling. Insisting upon the personal experience of the witness of the Spirit means to lead a man to judge the condition of his soul by the condition of his feeling. Not God's promises apprehended by faith, but a feeling and experience of the witness of the Spirit are the foundation upon which the certainty of man's salvation rests. This doctrine of the witness of the Spirit completely ignores the divinely appointed means of grace, Word and sacraments and places in their steads a direct inner witness of the Spirit. This personal experience of the witness of the Spirit "the Methodists seek to produce by descriptions, adapted to the senses, of the torments of hell, by boisterous and exciting music, by prayers causing bone and marrow to quake, all of which have a tendency—and this is the object—to destroy self-possession and becloud self-consciousness. When one has been excited and wrought up by these means, so that his sins cause him almost physical pain, and the terrors of hell fill him with horror—then is the time to bring him to the confession of his sins. This having been done, the extreme terror of the poor sinner is relieved by loud, exultant exclamations, and glowing descriptions of the blessedness of grace. Here, too, everything is done with a view to arousing the feelings. When the feeling of blessedness is reached the man is converted. It is expected of him that he be able to give the precise day and hour of his conversion. Thus, then, conversion is not the restoration of new life to the *will,* hitherto dead in sins, but the awakening of an *emotional* frame of mind. Therefore the Methodist uses not only the means of spiritual *conviction,* viz., the Word, but all the means of external *persuasion*" (Graul, Distinctive Doctr., p. 257 f.). The danger with which this kind of conversion is fraught becomes still more apparent in the last and crowning doctrine of Methodism, namely, that

(4) a person thus converted even in this life is made *perfect* in love toward God and man, to serve God with all his heart and to obtain complete victory over sin. This is the doctrine of *entire sanctification* (see Hurlbut, Our Church, p. 54). According to Wesley sanctification is to be obtainable instantaneously by all believers. It is entire sanctification or perfect love, though not sinless perfection or faultlessness. It is a state where the believer *feels* no sin and where there is no presumptuous sin, but where the love to God and man reigns continually and where *involuntary* infirmities may and do remain. This conscious renewal is *not through baptism* but through "repentance toward God and faith toward our Lord Jesus Christ." Sanctification is through "the saving truth spiritually received and applied by faith and obedience" (see Wesley's Sermons

on Christ. Perfection, on Phil. 3:12; Hebr. 6:1; and Wesley's Christ. Theology, ed. by Thornley Smith, pp. 265 ff.).

Here we notice, in the first place, that the Methodists do not keep separate and distinct the doctrine of justification and sanctification but confuse them. In the second place, they ignore the means of grace through which alone justification and sanctification are wrought in us. Entire sanctification is, according to the Methodists, in the main, man's own achievement. Methodist perfection is possible only (1) where the conception of sin is weakened and made shallow, as was done by John Wesley who said, on Perfection: "I believe a person filled with love of God is still liable to involuntary transgressions. Such transgressions you may call sins, if you please; I do not"; (2) where man's free will is taken merely as the power of contrary choice; the Perfectionists mistake temporary volition for permanent bent of the will; and (3) where the demands of God's law, which no sinner can obey, are reduced to the sinner's ability to obey.

Perfectionism as held by Methodists and kindred sects is against Scripture which distinctly denies that any man on earth lives without sin, 1 John 1:8; James 3:2. Says Luther explaining the fifth petition of the Lord's Prayer, "we daily sin much and deserve nothing but punishment" and therefore, "the whole life of believers should be repentance" (Thesis I). The apostle Paul through counting himself among the perfect (Phil. 3:15) says in the very same chapter, "Not as though I have already attained, either were already perfect" v. 12. Accordingly Christian perfection is the high ideal after which every Christian must aim, but which he can never attain in this life.

4. *Discipline and Church Government.* Methodists attach little importance to doctrine. The emphasis is laid on the activity of the church, its discipline and organization. A marked legalism characterizes the church discipline. To illustrate we quote from the Discipline of the Methodist Episcopal Church (1892) a few of the "General Rules" and "Special Advices." Methodists are to avoid

> The taking of the name of God in vain.
>
> The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.
>
> Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.
>
> Slaveholding; buying or selling slaves.
>
> Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.
>
> The buying or selling goods that have not paid the duty.
>
> The giving or taking things on usury—that is, unlawful interest.
>
> Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.
>
> Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as: Putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them (General Rules, § 30).

Methodists are to continue to evidence their desire of salvation

"By doing good . . . to all men: to their bodies, . . . to their souls. . . . By doing good especially to them that are of the household of faith or groaning so to be: employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them only" (ib. 31).

§ 34 of Special Advices maintains that "both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe." § 35, on Dress, reads as follows: "Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves 'with gold, or pearls, or costly array'" (1 Tim. 2:9). The rule on dress of the Discipline of the Free Methodist Church is still more emphatic: "We insist on the rule concerning dress. This is no time to give encouragement to superfluity of apparel. Therefore, receive none into the church till they have left off superfluous ornaments. In order to do this: 1. Every one who has charge of a circuit shall read Mr. Wesley's sermon on dress at least once a year in every society. 2. In visiting the classes be very mild but very strict. 3. Allow of no exempt case; better one suffer, than many." Under Special Advices on Marriage we read: "We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description. Many of our members have married *unawakened* persons. This has produced bad effects; they have been either hindred for life, or have turned back to perdition" (§36). "In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, 1. a woman believe it to be her duty to marry; if, 2. her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then a Methodist Preacher ought not to be married to her" (§ 38).

The chief distinctive features of Methodist church government in general are (1) *the probationary system.* Those who seek admission to church membership are received for six months or more on trial. They must stand, for a time, in the porch of the temple as probationers before the door is opened for them to enter into

"full connection," i. e., complete membership. (2) *The class-meeting;* probationers and full members are assigned to classes for instruction and spiritual help under the care of a leader. (3) *Exhorters* are church members licensed to hold meetings for prayer and exhortation. (4) *Local preachers* are laymen who have received license or authority to preach, but are not members of the Annual Conference; they generally follow a secular calling; they may also be ordained as deacons and elders. (5) *The itinerancy;* the itinerant or traveling preachers give all their time to the work of the ministry, and are members of the Annual Conference. They are placed in charge of a station by a higher authority (bishop or a conference committee), for a limited period. "A Methodist Church never gives a 'call,' and a Methodist minister never receives one in his own denomination. In our Church it is better to use the word 'invitation' when we are speaking of any proposition from a Church looking toward the appointment of a pastor. And with the invitation, the words 'provided the bishop consent' are always to be tacitly understood" (Hurlbut, Our Church, p. 144). As to the charge for a limited period the same author says, "Gradually the term was extended to two years, in 1864 to three years, in 1888 to five years, and in 1900 the restriction of time was removed, so that now a pastor may remain for any number of years with one Church. But his appointment is only one year at a time; his term of office ends at the next Conference, and if he stays he must be reappointed" (ib. 144-45). (6) *The presiding elder*—the district superintendent as he is called in the Methodist Episcopal Church since 1908—occupies a place midway between the pastor in charge and the bishop. He is appointed by the bishop for one year from the close of the Annual Conference; by successive annual reappointments he may remain in charge of the same district for six years. He is placed over the district and presides also over the quarterly conferences. (7) *The bishops* are elected by the General Conference for life. The title "bishop" expresses superiority in administrative functions, but not in ordination. He ordains ministers and, with the advice of the presiding elders fixes the appointments of the preachers. He presides at the Annual Conference; "but he is more than a presiding officer. He can rule out a motion, without allowing appeal from his decision, if he considers it contrary to the Constitution of the Church" (Hurlbut, Our Church, p. 182).

In church government the various Methodist bodies differ. The administrative authority is mainly exercised by a system of assemblies, called meetings or conferences. Among *British* Methodists they are (a) the quarterly meeting of the circuit; (b) the district meeting; (c) the annual conference, a co-joint assembly of ministers and lay brethren. Among *American* Methodists they are (a) the quarterly conference, composed of the itinerant pastor, local preachers, class leaders and other church officers; (b) the annual confer-

ence, consisting of all the itinerant preachers, examines the characters of the ministers. Every minister in the church is brought to an annual account as to his character and fitness for the work of the ministry. It receives new ministers, and transacts various other business. (c) The Quadrennial or General Conference originally consisted of ministers only, but since 1900 as many laymen as ministers are members. They are chosen by the various annual conferences. The General Conference unites in itself the executive, the legislative, and judicial functions, i. e., it appoints men to office, makes and interprets laws, and acts as a supreme court. It is held in the month of May, on every leap year. "The bishops preside at the General Conference in order of seniority, each a day in turn; but they can not take part in the debate, except when asked to speak (which is not often), nor can they vote, nor have they any representation, as they are not members of any Annual Conference" (Hurlbut, Our Church, p. 207).

An *Ecumenical Conference* is held once in ten years with representatives from every branch of Methodism in all lands, all colors, and of every plan of organization. It held its last session at London, September, 1921. "This gathering of world-wide Methodism has no authority over the Churches to which its several members belong, but it illustrates the unity of the spirit in the bond of peace which each branch of the great Methodist tree cherishes toward all the other branches" (Hurlbut, Our Church, p. 40 f.).

5. *Branches of Methodism.* The *British Methodist Churches* have no bishops, but are governed directly through the conferences. They are Presbyterian in their ministry and Congregational in some features of their administration. The Methodist bodies in Great Britain and Ireland are the Wesleyan Methodists (org. 1739), the parent body, with over 500,000 members; the Irish Wesleyan Methodist Church (1747), a comparatively small body; the Independent Methodist Churches (1797)—so called because each church is independent; they have no paid ministry—and the Wesleyan Reform Union (org. 1850, reorg. 1859) represent a small group of Methodist churches; the Primitive Methodist Connexion (1810) is Presbyterian in church government with a large lay representation, delegates to the General Conference being chosen in proportion of two laymen to one traveling preacher. Women are licensed to preach. The name "Primitive Methodist" was formally assumed in 1812. Up to that time they had been known as "Camp Meeting Methodists." The Wesleyan conference opposed them and declared camp meetings "highly improper and likely to be productive of considerable mischief." It numbers now over 400,000 members. The United Methodist Church, formed in 1907 by a union of the Methodist New Connexion (1797-98), the Bible Christians of Bryanites (1815), and the United Methodist Free Churches (1857), numbers now 186,000 members.

There are in the United States over 20 distinct Methodist denominations. Independent as they are of each other they all agree essentially in doctrine but differ in organization. They may be divided into *episcopal* and *non-episcopal* churches.

A. Episcopal Methodist Churches

1. *The Methodist Episcopal Church,* began in Georgia in 1735 by the Wesleys upon the invitation of General Oglethorpe and was organized as a Church at the "Christmas Conference" at Baltimore, Maryland, December 24, 1784. Mr. Asbury was elected to the episcopal office conjointly with Dr. Coke; (for doctrinal standards see p. 303). This Church is by far the largest Methodist body. In 1927 it was reported with 20,905 ministers, 28,655 churches and 5,152,236 members.

2. *The Methodist Episcopal Church, South* separated from the preceding body in 1845 on slavery. Statistics for 1927: 8,304 ministers, 17,540 churches and 2,602,316 members.

3. *African Methodist Episcopal Church.* In 1816 a number of colored members of the Meth. Episcopal Church withdrew from the parent body because of the strained relation between the white and the colored Methodists of Philadelphia, and organized themselves into an independent body. It has a membership of nearly 700,000.

4. *The Independent African Methodist Episcopal Church* is an organization of recent date. In 1926 it was reported with 29 churches, 15 of which were in Florida, and 1,003 members.

5. *African Methodist Episcopal Zion Church.* A number of colored people in the city of New York "feeling themselves oppressed by caste prejudice and suffering the deprivation of Church privileges permitted to others," organized among themselves in 1796 and built a church in 1800 and named it Zion. This congregation was the nucleus of the African Meth. Ep. Zion Church. It is now represented in 29 states with nearly half a million members.

6. *The Colored Methodist Episcopal Church,* organized from colored members of the Methodist Episcopal Church, South, in 1870. Statistics for 1927: 331,021 members.

7. *The Reformed Methodist Union Episcopal Church* originated in 1884 as a secession from the African Methodist Episcopal Church on account of differences in regard to the election of ministerial delegates to the General Conference. The new organization was first called "Independent Methodist Church" and was non-episcopal. Later, however, in 1896, an episcopacy was created and the name "Reformed Methodist Union Episcopal Church" was adopted. Statistics for 1927: 25 churches with 2,772 members.

8. *The Union American Methodist Episcopal Church* was organized in 1813, at Wilmington, Del., by a number of colored members of the Meth. Episcopal Church. In 1927 it was reported with 267 churches and 18,812 members.

9. *The Reformed Zion Union Apostolic Church* was organized at Boydton, Va., in 1869, by colored people who had not previously belonged to any regular body. Its polity is similar to that of the Meth. Episcopal Church. In 1927 it numbered 58 churches with 10,000 members.

B. Non-Episcopal Methodist Churches

1. *The Methodist Protestant Church* was the outcome of a movement beginning in 1821 for a change in certain features of church government. The controversy centered upon lay representation, the episcopacy and the presiding eldership. Continual secessions from the Meth. Episcopal Church followed and local combinations were made. A General Convention of such was held in 1830, a constitution and discipline were adopted and a new organization was established, styled the Methodist Protestant Church. It adopted a Presbyterian form of government. Ministers and laymen were equally represented in the Conference as distinguished from the Meth. Episcopal Church which at that time was opposed to lay-representation. In 1927 it had a membership of 188,878.

2. *The Colored Methodist Protestant Church* which in recent years separated from the preceding body was reported in 1926 with 3 churches and 533 members.

3. *The Wesleyan Methodist Connection of America.* A number of ministers and members of the Methodist Episcopal Church being dissatisfied with the attitude of the body toward slavery and with some of the features of its governmental system conferred together in 1824 as to the wisdom of seceding. In a paper, known as the True Wesleyan, their leaders announced their withdrawal from the church and issued a call for a convention of all who agreed with them "to prepare a plan of government and to organize a church which should be non-episcopal and anti-slavery." The convention met on the 31st of May, 1843, at Utica, N. Y., and founded the Wesleyan Methodist Connection or Church of America. Its General Conference which meets quadrennially has an equal number of ministers and laymen. It has no itinerancy and the pastorate is not limited to a term of years. It is opposed to secret societies. In 1927 it was reported with 550 churches and 21,500 members.

4. *The Congregational Methodist Church.* A number of ministers and members of the Methodist Episcopal Church, South, objected to certain features of the episcopacy and itinerancy and, in 1852, organized in Georgia a church with a more democratic form of government and called it the Congregational Methodist

Church. It is not strictly Congregational in polity. Appeals from the decision of the local church may be taken to a district conference, thence to the state conference, and ultimately to the general conference. This church has no itinerancy. In 1927 it had a membership of 21,000.

5. *The New Congregational Methodist Church* (Colored) withdrew from the Meth. Episcopal Church, South, in Georgia, in 1881, on account of alleged arbitrary action of a quarterly conference of that body. In doctrine and polity it does not differ from the Congregational Meth. Church. Statistics for 1927: 24 churches, 1,265 members.

6. *The Free Methodist Church* was organized in 1860 at Pekin, N. Y. The action was the result of ten years agitation. Several preachers and many members within the bounds of the Genesee Conference of the Methodist Episcopal Church in the state of New York, in 1850, began to deplore and denounce the decline of spirituality, the contradictory teaching on entire sanctification, the toleration of worldly practices and membership in secret societies. Several ministers, prominent among whom was Rev. B. T. Roberts, and many members were excluded from the church on various charges and allegations. Appeals were made to the General Conference, but their expulsion was confirmed. As they could not join any other Methodist body, because there were none that agreed with them on the issues on which they were thrust out, they felt compelled to form a new organization.

The new church adopted the Articles of Faith of the parent church with some alterations. The articles on purgatory, both kinds, the marriage of ministers, the rulers of the United States of America, are omitted. Two articles are added, XIII, on entire sanctification which "takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated believing soul"; and XIV, on future reward and punishment. The discipline of this church enjoins strict simplicity and plainness of attire, abstinence from worldly amusements, non-indulgence in tobacco and liquor and separateness from secret societies. It condemns the renting of pews, choir-singing or instrumental music and the building of costly churches. The Free Methodists endeavor to promote spirituality and simplicity in worship. "Congregational singing is universal, and performances upon musical instruments and singing by choirs in public worship are prohibited" (Discipline § 10).

In the government of the Free Meth. Church general superintendents are substituted for the episcopacy. They are elected quadrennially by the general conference to supervise the work at large, preside at the conferences, etc. The Free Methodist Church of North America was reported in 1927 with 1,260 churches and 40,251 members.

7. *The Primitive Methodist Church,* as it exists in the United

States, came from England (see Primitive Methodist Connection, p. 308, in 1843. In 1927 it numbered 102 churches with 11,905 members.

8. *The African Union Methodist Protestant Church* came into existence in 1816 and differs from the African Methodist Episcopal Church in opposing itinerancy, paid ministry and episcopacy. Statistics for 1926: 58 churches, 3,750 members.

9. *The Free Christian Zion Church of Christ* was founded at Redemption, Ark., in 1905, by E. D. Brown, a conference missionary of the African Meth. Episcopal Zion Church, and a group of colored Methodists and Baptist ministers. They were opposed to taxation of church members for the support of an ecclesiastical systems and emphasized the care for the poor and needy as the duty of the church. In polity this church is non-episcopal; in doctrine it is in general accord with the Methodist bodies. In 1916 it was reported with 35 churches and 6,225 members.

10. *The Holiness Methodist Church* was reported in 1926 with 7 churches, 6 of which were in North Carolina, and 459 members. This church is also known as the Lumber River Mission.

11. *The Metropolitan Church Association,* also known as the "burning bush," developed from the Metropolitan Methodist Church in Chicago, in 1894. It has no specific creed and no definite form of church organization. In its doctrine and practice it resembles the early Methodists. In 1926 it was reported with 1,113 members.

12. *The Reformed Methodist Church* is a recent organization reported in 1926 with 14 churches and 390 members; 12 of the churches being located in the state of New York.

The Methodist Church of Canada was formed in 1847 by a union of the Wesleyan Methodist Church in Canada, Methodist New Connection and Eastern British American Conference. The Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada and the Bible Christian Church of Canada joined the Union in 1883. This church is non-episcopal. In 1927 its membership was 692,348. Since 1925 this body constitutes, together with the Presbyterian and Congregational Churches of Canada, the United Church of Canada (see note on page 245).

The Evangelical Church was founded by Jacob Albright, a German Lutheran of Pennsylvania, later a member of the Methodist Episcopal Church. About 1790 he began an itinerant mission among the German speaking population of Pennsylvania. In 1800 he formed the first organizations; in 1803 the first general assembly was held, which acknowledged Albright as a minister of the gospel and ordained him "by the laying on of hands" as an elder. Albright was in full accord with the doctrine, polity and spirit of the Methodist Episcopal Church, but since the leaders of that body did not wish to do work at that time among the Germans of this country he was compelled to organize a separate denomination. His follow-

ers were at first called the "Albright people," or the "Albrights," but at the first delegated conference the name "The Evangelical Association" was adopted. In the beginning the work of the denomination was carried on in the German language, while now it embraces a number of languages and nationalities. In 1891 a long internal controversy resulted in the secession of about 50,000 members who constituted themselves the United Evangelical Church. The two bodies were reunited in 1922 at Detroit, Mich., where they met in joint session and merged themselves into the General Conference of the Evangelical Church. This church is Arminian in doctrine, connectional in organization and episcopal in government. It is represented in the Methodist Ecumenical Conferences. Statistics for 1925: 1,949 ministers, 2,076 churches, 202,992 members.

§ 7. The Moravian Church

Unitas Fratrum, United Brethren

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The Moravians claim to be the legitimate descendents and heirs of the Hussites who formed a separate church in Bohemia and Moravia, about the middle of the 15th century, but were nearly extirpated by persecution and, after the battle of the White Hill in 1620, scattered until a century later they found an asylum under the protection of Count Zinzendorf on his estate Berthelsdorf in Upper Lusatia, Saxony. The asylum was called Herrnhut, the Lord's protection (see p. 255). Thus the Moravians are a resuscitation, though in a new form, of the Bohemian-Moravian Brethren. Originally they called themselves Jednota Bratrska, i. e., Communion of Brethren which corresponds to their later term *Unitas Fratrum*.

The Herrnhuters agreed to a code of "statutes," drawn up by Zinzendorf, and adopted the Augsburg Confession as their form of faith. On August 13, 1727, they joined with some Lutheran settlers in a special communion service in the Berthelsdorf parish church. The modern Moravians regard that day as the birthday of the renewed Moravian Church.

The government of the Moravian Church is democratic though its orders are strictly episcopal. Deacons assist in preaching the gospel and administering the sacraments. Presbyters preside over congregations. Bishops are appointed by the general synod or under its authority, the lot being no longer used in the election of bishops. A diocesan episcopacy does not exist. The bishops are *ex officio*

members of the general synod and also of provincial synods and officiate in governing boards. They have the exclusive function of ordaining to the ministry. In 1735 the episcopate was transmitted from its surviving representatives, when David Nitschmann was consecrated a bishop at Berlin by Bishop Daniel Ernst Jablonsky with the written concurrence of Bishop Christian Sitkovius of Lissa. [Jablonsky's maternal grandfather Johann Amos Comenius, Moravian bishop who held the scattered Brethren together (d. 1670), consecrated as bishop his son-in-law Peter Jablonsky, who handed on the episcopal succession in 1699 to his son Daniel Ernst Jablonsky.] The Moravian churches are divided into three provinces for governmental purposes, Continental, British and American. The general synod composed of representatives from all provinces and mission fields meets once in ten years.

The Moravians introduced the order of *discipline (Ratio Disciplinae)* handed down by Amos Comenius who laid the stress, not on doctrine, but on conduct. Only those who give evidence of their faith by Christian living are admitted to communicant membership. The thought that they are a congregation of saints alone is indicated also in their Easter Litany: "Keep us in everlasting fellowship . . . with the servants and handmaids of our Church, whom thou hast called home in the past year, and with the whole Church triumphant."

Doctrinal Position of the Moravian Church. The Moravians accept the Scripture as the only rule of faith and practice and have no confession of faith as such. Their principle is "in essentials unity, in nonessentials liberty, and in all thing charity." Their doctrinal system is exhibited in their *Easter Morning Litany,* composed in German, translated into English and slightly modified in 1749 (for text see Schaff, Creeds, III, 799 f.); in A. G. Spangenberg's *Idea Fidei Fratrum* or Exposition of Christian Doctrine (Engl. ed., London, 1784); and in the "Synodical Results" or code of statutes drawn up by the general synod (see Schaff, Creeds, I, 881).

The main points of the Moravian doctrine as formulated by the general synod of 1899 and repeated in 1909 are (1) total depravity of human nature; (2) the love of God the Father who has "chosen us in Christ"; (3) the real Godhead and real humanity of Jesus Christ; (4) reconciliation and justification through the sacrifice of Jesus Christ; (5) the Holy Spirit and the operation of his grace; he works in us the knowledge of sin, faith in Christ, and the witness that we are the children of God; (6) good works as the fruit of the Spirit; (7) the fellowship of believers; (8) the second coming of Christ and the resurrection.

A strong *unionistic* tendency characterizes the Moravian Church. In Lutheran countries, such as Saxony, the Augsburg Confession was in a general way adopted, but since 1848 only articles II, III, and IV were retained. In Holland, England and

America the doctrines of the Moravian Church were largely influenced by Calvinism.

Though the Moravians are in general agreement with evangelical Christianity, yet a certain one-sidedness characterizes their doctrinal views. A strongly *Christ-centered tendency* of their teaching pervades all official statements, the liturgy and the characteristic preaching of the Moravian Brethren. The emphasis is almost exclusively laid *on the work of the Son* in man's salvation. " . . . the great theme of our preaching is Jesus Christ, in whom we have the grace of the Lord, the love of the Father and the communion of the Holy Ghost" (Syn. Results, 1869). In the work of the Son again they are content with emphasizing just one point of doctrine, namely, the "bloody merit of Christ." "We regard it as the main calling of the Brethren Church to proclaim *the Lord's Death*" (ib.). The Moravian Brethren are fond of regarding Christ's death as a divine love-sacrifice and consequently preach almost exclusively the gospel of God's love ignoring the significance of the law either as a mirror of sin or as a rule of virtue. Their preaching is especially adapted to arouse *pious feeling*. This is in keeping with their tendency to make Christianity to be preëminently a matter of feeling. Their liturgy, their emotional hymns, their sweet music, their love-feasts which they celebrate in imitation of the *agapae* of apostolic times, all tend in the same direction.

There was a period in the history of the Moravian Church, 1743-1750, when this subjectivism degenerated into a sickly sentimentalism and fanatical excrescences for which Zinzendorf furnished occasion by the composition of sensuous hymns in which he fancifully expressed the believer's joy and love to Christ, or portrayed the Trinity in a grossly offending way, the Father being called Papa, Grandfather, or Father-in-law; Jesus, the Lamb of God and Brother of the Christian; the Holy Spirit, Mama, and the eternal Spouse of God the Father. When Zinzendorf and his co-laborers began to realize into what wild and dangerous excesses people had been led they earnestly labored to bring them back from this aberration to the sober faith and reverent love taught by the Scripture. It was particularly Bishop Spangenberg, Zinzendorf's successor, who purged the Moravian Church from these extravagant and fanatic tendencies.

Though small in number the Moravians exerted *a deep influence upon other Christian bodies*. It is a well known fact that John Wesley, though he did not join the Moravians, was deeply influenced by their example. It was from the Moravians that the great German theologian, Schleiermacher (d. 1834), learned his religion, and though Moravian theology soon ceased to satisfy him, the influence of Moravian Pietism is to be noticed in his very conception of religion as a feeling of dependence upon God. During periods of skepticism and indifference the Moravians maintained their faith

in Christ and him crucified. In carrying on *evangelistic work* in Christian and heathen lands the Moravians have manifested greater interest and made greater sacrifices than any other Christian denomination. The Moravians were not the first in the field of foreign missions, but they were the first Protestants to declare that missionary work was not a mere matter of colonial policy but the duty of the church as such.

The first Moravian *settlement in the United States* was in Georgia, in 1735, but a few years later the colony left Georgia and, in 1741, settling at Bethlehem, Pa., founded the first Moravian church in this country.

The denomination comprises in the United States three branches. *The Moravian Church (Unitas Fratrum)* is the largest body. In 1926 it was reported with 127 churches and 31,699 members. The Evangelical Unity of the *Bohemian and Moravian Brethren Churches* comprises 34 churches with 5,241 members. This denomination accepts besides the *Confessio Fratrum Bohemorum* which was presented to Emperor Maximilian II., 1575, and Rudolph II., 1608, also, the Helvetic and Augsburg Confessions "as far as they agree with Scripture." *The (Independent) Bohemian and Moravian Brethren Churches* are 3 in number, all located in the state of Iowa, with 303 members. They recognize the Helvetic and Westminster Confessions and use the Heidelberg and Westminster Catechisms.

CHAPTER NINE

THE MODERN PROTESTANT DENOMINATIONS AND SECTS (Continued)

§ 1. The Swedenborgians
Or
The Church of the New Jerusalem

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History.

Emanuel Swedenborg, son of Bishop Jesper Svedborg, was born at Stockholm, January 29, 1688. Having completed his university course at Upsala, in 1710, Swedenborg spent five years in England, France, Holland and Germany, studying especially mathematics and astronomy. He was already a distinguished scientist when in 1743 he began to devote himself to theosophical speculations. He often fell into ecstatic states, in which, sometimes transposed to heaven, sometimes to hell, he was in communion with spirits; in fact, he believed himself to be a dweller within the spiritual world. In this way—he tells us—God revealed to him the true relation between the material and spiritual world and commissioned him to reform degenerate Christianity to a Church of the New Jerusalem as the completion of all churchdom. In text-books it is usually stated that Swedenborg received his revelations through angels, but he himself claims for his mission direct revelation from God. "That the Lord manifested himself before me his servant, that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth; and further, that from the first day of my call to this office, I have never received any thing relating to the *doctrines* of that church from any angel,

but from the Lord alone, while I was reading the Word" (True Chr. Rel. 779).

Swedenborg's *works* both, scientific and theosophical, are numerous. With his scientific writings we are not concerned at present. His principal theosophical writings are: The Divine Love and Wisdom, which presents Swedenborgs's system most briefly and comprehensively; The Divine Providence; Conjugial Love—Swedenborg uses "conjugial" instead of "conjugal" to denote his own conception of marriage as a spiritual union corresponding to that of Christ and the church; Arcana Coelestia, an exposition of the spiritual sense of Genesis and Exodus, in eight volumes; The Apocalypse Revealed; The Apocalypse Explained; The New Jerusalem and Its Heavenly Doctrines; The True Christian Religion, Containing the Universal Theology of the New Church; Heaven and Hell; The Last Judgment.

Swedenborg died in London, March 29, 1772. He was buried in the Swedish Church of the city. In 1908 his remains were removed at the request of the Swedish government to the cathedral at Upsala, where they lie in a monument erected two years later to his memory by the Swedish Parliament.

Swedenborg had no intention of organizing a new church. He believed that members of all churches could belong to the New Church without severing the relation with their church. His followers, however, formed themselves into congregations in Sweden and England, the first organization being effected in London, in 1787. In 1828 a general conference of the New Church in England published a liturgy which also contains the creed and articles of faith. A hymn book, published in 1823 was revised and enlarged in 1880. The New Church had also a number of adherents in Germany, chiefly in Württemberg. At present, Swedenborg societies are found in almost all European countries. The first Swedenborg society in this country was founded at Baltimore in 1792, and in 1817 the *General Convention of the New Jerusalem in the United States of America* was organized. This organization was reported in 1926 with 85 churches and 5,442 members. In 1890 a considerable number, insisting upon "strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg," and upon "distinctiveness of teaching, worship and life, in the Church of the New Jerusalem," withdrew from the General Convention and in 1897 adopted the name *The General Church of the New Jerusalem.* While all members of the New Church regard Swedenborg as a "divinely illuminated seer and revelator" the General Church regards him as being "divinely inspired, and thus the very Word of the Lord, revealed at His second coming." The General Church was reported in 1926 with 13 churches and 726 members.

Doctrine.

There is not a single fundamental Biblical doctrine which Swedenborg either did not reject or rationalize. He considers *the*

universe as one whole, i. e., there is a universal correspondence between the spiritual and the material world, the latter being the counterpart of the former. According to Swedenborg *the Word of Scripture* is an eternal incarnation with its threefold sense: natural; spiritual, which refers to the kingdom of God; and celestial, which pertains to the Lord himself (True Chr. Rel. 6). Swedenborg, as a divinely sent messenger, is able to reveal the spiritual, deeper inner sense of the Scriptures, because he saw the correspondence between the natural and spiritual things (Introd. to Arc. Coel.). Swedenborg also limits the number of the *canonical books*. In his treatise Four Leading Doctrines he says: "In the sacred Scriptures the "book of the Word" embracing the law, prophets and psalms of the Old Testament, and the four gospels and Revelation of the New are shown to have an internal sense throughout, being dictated by the divine Spirit to the human writers without their intervention. . . . The other books of the Bible are inspired and useful for the Church but are not the divine Word itself in the sense of the above mentioned" (see also Arc. Disc. 10, 325). Swedenborg rejects the Biblical doctrine of the *Trinity* and maintains that "God is one in essence and in person. This God is Lord. The Divinity itself, which is called Jehovah 'the Father,' is the Lord from eternity. The Divine Humanity is 'the Son' begotten from His Divine from eternity, and born in the world. The proceeding divinity is 'the Holy Spirit'" (Div. Prov. 157). "There is one God, and the Lord is He, His Divinity and Humanity being one Person" (ib. 122). The divine essence itself is love and wisdom (Div. Love and Wisd. 28). "They who are truly men of the Church, . . . know and acknowledge a Trine. Still, they humble themselves before the Lord, and adore Him alone, inasmuch as they know that there is no approach to the Divine Itself called the Father, but by the Son; and that all that is holy, and of the Holy Spirit, proceeds from Him. When they are in this idea, they adore no other than Him, by Whom and from Whom are all things; consequently they adore One" (Arc. Disc. 2329). "Before the creation of the world this Trinity did not exist, but it was provided and made since the creation, when God became incarnate, and then centered in the Lord God, the Redeemer and Savior Jesus Christ" (True Chr. Rel. 170). Concerning the *person of Christ* Swedenborg renews the Sabellian error. Jesus derived his body from Mary; the divine in Christ is the Father who assumed the human (ib. 339). *Creation* is not out of nothing, but "all things in the universe have been created by the Divine love and Wisdom of God Man. The universe . . . may be defined as Divine Love and Divine Wisdom in an image" (Div. Love and Wisd. 52). "The Lord from Eternity who is Jehovah, created the universe and all things thereof from Himself, and not from nothing" (ib. 282). Swedenborg rejects the doctrine of *original sin* and guilt. God is in man and abides in him even if man "does not live according to Divine order; . . . then God is

in Him, but he is not in God" (True Chr. Rel., 66; 70). Man has a *free will* to do good or evil; he "has these twin powers from the Lord, and they are from Him every moment; nor are they ever taken away, for if they were, man's humanity would perish" (Div. Love and Wisd., 240). Swedenborg admits that "man inclines to the nature he derives hereditarily, and lapses into it" (Heav. Doctr., 176). He goes even so far as to say: "No one can cleanse himself of evils by his own power and ability," but he adds immediately: "neither can this be done without the power and abilities of the man, used as his own." These are "given him by the Lord"; they "appear to him as his own; an appearance that is granted for the sake of regeneration, imputation, conjunction, and salvation" (True Chr. Rel., 438). In other words, man is enabled to be his own savior. "God, according to his laws, cannot remit sins to any person, but in proportion as that person, according to his laws, ceases from them; nor can God spiritually regenerate any person, but in proportion as that person, agreeably to his laws, naturally regenerates himself. God is continually striving to regenerate, and thus to save every man; but he cannot effect his purpose except the man prepares himself to become a receptacle, and by this makes the way smooth for God's approach and opens the door for his admission" (True Chr. Rel., 73). Swedenborg rejects the Biblical doctrine of *atonement* by substitution. Christ's redemptive work was nothing more than the fighting with and overcoming hellish spirits, whereby Christ set man free from the tyranny of evil, and opened the way to heaven. Swedenborg sums up his idea of redemption as follows: I. That redemption itself consisted in bringing the hells into subjection, and the heavens into order; and in thus preparing the way for a new spiritual church. II. That without such redemption, neither could man have been saved, nor could the angels have remained in a state of integrity. III. That the Lord thus redeemed not only men, but also angels. IV. That redemption was a work purely divine. V. That this real redemption could not possibly have been effected, but by God incarnate. VI. That the passion of the cross was not redemption, but the last temptation which the Lord endured as the Grand Prophet; and it was the means of the glorification of his humanity, that is, of the union with the divinity of his Father. VII. That it is a fundamental error of the Church to believe the passion of the cross to be redemption itself; and this error, together with that relating to Three Divine Persons existing from eternity, has perverted the whole church, so that nothing spiritual is left remaining in it" (ib. 114). Swedenborg denies the Scriptural teaching concerning the *resurrection of Christ*. "The Lord consecutively put off the human nature assumed from the mother, and put on a Humanity from the Divine in Himself, which is the Divine Humanity and the Son of God" (Doctr. Concerning the Lord, 29, 35). Swedenborg denounces *justification* by faith

alone. In 1757 Swedenborg had a plain talk on this subject with Luther in the spiritual world to the effect that Luther "began to ridicule his former tenets as in direct opposition to the Word," and said, "Do not be surprised that I laid hold so eagerly of that doctrine of justification by faith alone, and excluded charity from its spiritual essence, and likewise took away from men all free-will in spiritual concerns, besides falling into other errors which are dependent on the doctrine of faith alone, . . . for my object was to be separated from the Roman Catholics at any rate, which could not otherwise be accomplished." At the same time Swedenborg received a favorable report on Luther "by the examining angels that this chieftain of the church is in a state of conversion far before many others." Swedenborg was not quite as successful with the gentle Melanchthon whom he also met in the spiritual world. The reason why he "did not converse with him so frequently and so intimately was, because he was so intent on justification by faith alone, to the exclusion of charity, that the angelic spirits who encompassed me, and who are in charity, prevented his near approach to me" (True Chr. Rel. 796; 797). *The sacraments,* according to Swedenborg, are mere symbols; they "are as it were two gates, leading to eternal life" (ib. 721). "*Baptism* was instituted for a sign that a man is of the Church and for a memorial that he is to be regenerated" (Heavenly Doctr., 202). "*The Holy Supper* was instituted that by means of it there might be conjunction of the Church with heaven, and thus with the Lord" (ib. 210). The only *true church* is the Church of the New Jerusalem comprising all Swedenborgians scattered throughout the whole world. "The Church is in man, and not outside of him; and the Church at large consists of the men who have the Church in them" (Heav. and Hell, 57). "It was foretold in the Apocalypse (21; 22) that at the end of the former Church a New Church was to be constituted. . . . This Church is what is there meant by the New Jerusalem" (Div. Prov., 263). "The descent of the New Jerusalem cannot take place in a moment, but becomes a fact as the falsities of the former Church are removed" (True Chr. Rel., 784). Swedenborg denies the resurrection of the flesh and maintains that the souls of men are immediately after death given spiritual bodies and live at first essentially as they lived here and in a similar environment. Gradually, however, they are drawn either to hell or to heaven according as they have in life developed the good or the evil. Angels and devils are the spirits of departed human beings. There is no other world of angels. "Every man at death comes first into the world of spirits, which is midway between heaven and hell; and there he passes through his own states, and is prepared either for heaven or for hell according to his life" (Div. Love and Wisd., 140). "That there is no single Devil to whom the hells are subject, is also evident from this fact, that all who are in the hells, like all who are in the heavens, are from the human race" (Heav. and Hell, 544). *The Second Advent* of the Lord is, ac-

cording to Swedenborg, not personal and visible, but spiritual. It took place in 1757 when the spiritual world was unveiled to Swedenborg and the Church of the New Jerusalem was founded. "Now is the Lord's Second Coming, and a New Church is to be instituted. The Second Coming of the Lord is not a coming in Person, but in the Word, which is from Him and is Himself" (True Chr. Rel., 115; see also Apoc. Expl., 948).

§ 2. Communistic Societies

I

Shakers

Literature:

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C. A. Robinson, A. Concise History of the United Society of Believers, Called Shakers, East Canterburg, N. H., 1893.
Anna White and Leila S. Taylor, Shakerism, Its Meaning and Messages, Columbus, Ohio, 1905.

History. The Shakers, officially called "The United Society of Believers in Christ's Second Coming," or "The Millennial Church," are the oldest American celibate and communistic sect. The foundress of the sect was Ann Lee, the ill-mated wife of a blacksmith, Abraham Stanley (Standley or Standerin), in Manchester, England, by whom she had four children who died in infancy. In 1758 she had joined in Manchester a group of Quakers of whom James and Jane Wardley were the most prominent. From their physical contortions under religious excitement these people were called "Shaking Quakers," or "Shakers." After being greatly concerned for many years over human depravity Ann Lee had the epoch-making revelation against marriage and began to preach the doctrine that to prepare properly for the imminent second coming of Christ it is necessary to abstain from all carnal intercourse. The proclaiming of this doctrine led to her imprisonment. Being examined by four clergymen of the Established Church she spoke to them—according to her own story—for four hours in 72 tongues. While imprisoned in Manchester in 1770 she had a further vision in which Christ revealed to her that she was a second incarnation of Christ, and thus the head of all women, as Christ was the head of all men, and that the Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus. From that time forth she was acknowledged by her followers as "Mother in spiritual things" and known as "Mother Ann," while she called herself "Ann, the

Word." In obedience to a revelation she came to America in 1774 with a select band of the society. They settled at Watervliet, near Albany, N. Y., gaining followers in spite of persecution. Of these pioneer days the Shakers thus sing:

"Hail, thou vistorious gospel!
And that auspicious day,
When Mother safely landed
In Hudson's lovely bay;
Near Albany they settled,
And waited for a while,
Until a mighty shaking
Made all the desert smile."

Ann Lee died in 1784. In 1787 the first Shaker meeting-house was built and the first Shaker society organized at Mt. Lebanon, N. Y., which has remained the headquarters of the sect to the present day. Other societies were established in New England, Kentucky and Ohio. The numerical strength of the sect is decreasing rapidly. There were in the United States 6 Shaker churches in 1926 with 192 members, as compared with 12 churches and 367 members reported in 1916.

Doctrine and Practice. A complete account of the doctrines and practices of the Shakers is found in Frederick W. Evans, Compendium (see Literature).

The Shakers regard *the Bible* as an "incomplete account of spiritual and religious experience and history" (Comp., 118; Tests, 4). The idea of a fixed canon of Scripture is rejected (Shak. Comm., 27). Just as in the former dispensation holy men were moved by the Holy Spirit, so also has the "second Christian church," i. e., the Shaker church, her holy spirit (Comp., III); in fact, Ann Lee is regarded a prophetess inspired by God, and the doctrines which she taught are to be received as divine revelations. Such divine revelations are recorded especially in The Divine Book of Holy and Eternal Wisdom, revealing the Word of God, published in 1849. The Shakers reject the doctrine of the *Trinity*. The God of Israel was a created being (Comp., 17). God has a dual nature, partly male, partly female. The creation of male and female "in our image" shows bi-sexuality of the Creator. *Jesus,* born of a woman, the son of a Jewish carpenter, represented the male element of God and the first Christian church; and Mother Ann, daughter of a Manchester blacksmith, represented the female element of God and the second Christian church (Comp., 103-108; Divine Book of Holy Wisd., 108; 608 f.). The Shakers, being spiritualists, maintain that Christ, whose *spirit* appeared in the person of Jesus, is the highest of spirits (Comp., 110). Jesus was a Jew, a man, who went to John, the Baptist, like others who went to John and confessed their sins. John baptized him as a Jew with water and then with

the Christ-spirit, the Lord from heaven, the second Adam (Comm., 19 f.). As Jesus was anointed and filled with the Christ-spirit so also Ann Lee. Therefore, both Jesus and Mother Ann, the Bride of the Lamb, are to be respected and loved, but they are not objects of worship (Tests, 49). Christ saved Jesus from sin. By his virgin purity Jesus effected his separation from sin and sinners (Comp., 63). *Adam's sin* consisted in sexual impurity (Div. Book, 604). There is no such thing as *hereditary sin* or guilt; man's *freedom* even after the fall is unimpaired (ib. 606 f.). In order to become a "Believer" it is necessary to make *public confession* of all sins committed under the influence of sexual impulse. All "Believers in the Second Appearance" must live in *virgin purity* and pattern after the kingdom in which there is no marriage or giving in marriage. Those who live up to this standard become like the angels, but those who marry or are given in marriage are "children of the world" (Comp. 59). The Shakers justify *divorce* if obtained in a legal way or by mutual agreement (ib. 43). *Community of goods* is incumbent upon all "Believers." Five dollars of private and selfish possession will bar any one from the Society of Believers as surely as five million would do; for the law of the gospel is: "Unless a man forsaketh all he has he cannot enter in the kingdom of God" (ib. 61). The Shakers very emphatically maintain *non-resistance* and *non-participation in war* (ib. 62). The Shaker *church* marks the beginning of Christ's kingdom on earth. The Shakers distinguish four dispensations or "cycles," each of which had its own church: (1) patriarchal, (2) Mosaic, (3) first Christian, (4) second Christian (Comp., 111 f.). The first Christian dispensation was established upon right principles but since the first appearance of Christ occurred in the male sex the Christian churches were governed almost exclusively by men, the female element being ignored. But when Ann Lee was anointed with the Christ-spirit and Christ, in this way, made his second appearance in the female sex, then a full and equal share of the civil and religious government was allotted to women (ib. 83 f.). Thus Mother Ann was among the fiirst in the modern world to champion the *equality of woman* with man. The Shakers reject the *sacraments* as instituted by Christ. They hold that God gives the Spirit without means of grace. Therefore the sacraments of baptism and the Lord's Supper are of no significance in the last dispensation i. e., the Shaker church, in which the "Believers" are baptized with the fire of the Spirit (Comm., 64). The Shakers reject the doctrine of the *resurrection of the body* (Comp., 56); the last judgment and eternal punishment (see G. A. Lomas, The Life of Christ Is the End of the World, p. 8). They hold that the *state of probation* does not end here on earth but continues in the spirit world (Comp., 98 f.). Their religious *services* include addresses, hymns and anthems of peculiar but impressive character and especially a characteristic marching accompanied by motions

of the hands. At *the head of each community* stand two brethren and two sisters. The Society consists of *three orders:* the novitiate or outer order comprises those who having received the faith still live in their own families; the second or junior order still retain the title to their property though they may give the use to the Society; the third order consists of full members who dedicate themselves permanently to the Society.

II

Amana Society

LITERATURE:

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Bertha M. H. Shambaugh, Amana, the Community of True Inspiration, Iowa City, 1908.

History. The Amana Society is a German religious communistic organization located at Amana, Iowa. Formerly the sect was known as The Community of True Inspiration, or Inspirationists, or The Inspired, so called from their belief in the present inspiration of the truly godly and perfectly pious. The society traces its origin back to the revived communities of the Inspirationists in Germany in the first quarter of the 18th century. Difficulties with the government arose when the members of these revived congregations refused to send their children to the state schools, bear arms, serve in war, take oaths, and the like. The "conscientious objectors" were compelled either to renounce their faith and return to the fold of the state church, or to leave their homes and find refuge elsewhere. Under the leadership of Christian Metz, a joiner,—the "divine instrument" of the society,—they began to emigrate to America. In 1842-1846 about 800 persons came. They settled first in a colony called Ebenezer, near Buffalo, N. Y.; in 1855 the colony began to remove to the present location in Iowa County, Iowa, where the villages of Amana— (so named from the mountain mentioned in the Song of Solomon, 4:8, the Hebrew word meaning "true" or "fixed")—East, Middle, High, West and South Amana, and Homestead were established. The community was incorporated in 1859 as a religious and benevolent society under the name "Amana Society." The constitution provides that all property is to be held in common, that agriculture, manufacturing and trade are to finish the means of sustenance and that the surplus is to be applied to communal improvements and educational and benevolent purposes.

Metz who died in 1867 was succeeded by Barbara Heinemann, after marriage Barbara Landmann, an illiterate Alsatian peasant

girl, since whose death in 1844 the society has lacked an inspired leader.

Government, Discipline, Doctrine. The government of the society is vested in a board of 13 trustees. Membership is of three classes or *Abteilungen;* the first invludes the youth or probationers; the second, those who are further advanced in religious faith; the third or highest order includes principally the older and loyal members of the society. They have no ordained ministry. They meet twice on Sundays and sometimes on week days in the meeting-houses. All services are conducted in the German language. In the meetings the testimonies and writings left by Christian Metz and Barbara Heinemann are read along with the Scriptures.

Their main religious tenets are contained in the *Glaubensbekenntnis der wahren Inspirationsgemeinde,* and *Katechetischer Unterricht von der Lehre des Heils.*

The Amana Society holds that God does now as well as of old inspire certain men to declare his word and will, and thus act as messengers of divine teaching to the world (Unterr. II, 60, 65 f.). A sinner may be converted even *without the word,* if he only submits to the direct influence of the Holy Spirit (ib. 45). *Justification* is not only forgiveness of sins but a process of purification through which the soul must pass either in this life or in that to come in order to have part in the merit of Christ (ib. 50). The state of *perfection* can be attained in this life (ib. 39). The *sacraments* are not means of grace (ib. 74). *Baptism* being only on outward form of true spiritual baptism is not practiced among Inspirationists. The true baptism is by "fire and the spirit" (ib. 45; 75 ff.). *The Lord's Supper* or *Liebesmahl* is usually celebrated once in two years and then only when the Spirit prompts them (Glaubensbek. 4). It is celebrated in remembrance of Christ's suffering and death (Unterr., 49). *Foot-washing* is practiced by the highest spiritual order as a solemn service. There will be a *millennium* and a twofold resurrection (ib. 77). There is a possibility of *salvation after death;* those who have no part in the first resurrection will be purified by fire (ib. 81). The wicked are not punished eternally (ib. 82). Marriage is permitted but celibate life is looked upon with favor. War is believed to be contrary to the will of God and the teachings of Christ. Oaths are forbidden, though affirmation—*"Handgelübde an Eides statt"*—is allowed (Glaubensbek., 6). The *entire property* of the Society remains as a common estate with all improvements and additions (Constitution, Art. II). Every member, at the time of joining the Society, is in duty bound to give his or her personal property to the trustees for the common fund (ib., Art. V).

There were in the state of Iowa 7 churches of the Amana Society in 1926, with 1,385 members, as compared with 7 churches and 1,534 members reported in 1916.

§ 3. The Catholic Apostolic Church and The New Apostolic Church

Literature:

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I

The Catholic Apostolic Church

Denominational History and Organization. The Catholic Apostolic Church is commonly known as the Irvingites, so called because of their relation to Edward Irving (d. 1834). They call themselves the Catholic Apostolic Church not as implying that they alone constitute the church, but as affirming that they are members of it. The celebrated Presbyterian preacher Edward Irving was not the founder of the denomination, but a prominent leader in the movement which resulted in its formation. He was deeply interested in Biblical prophecies and testified to the speedy personal return of the Lord. About 1830 there appeared, or was thought to appear, in certain places in Scotland and in Irving's own congregation in London, the power of speaking with tongues. These manifestations of the presence and power of the Holy Spirit continued, and shortly after Irving's trial and deposition certain persons were as a result of the prophetic revelations at some meetings held for prayer designated as "called to be apostles of the Lord." In 1835, six months after Irving's death, six others were added so that there were twelve in all corresponding to the number of the original apostolate. Among them were men of note, including H. Drummond, N. Armstrong, S. Perceval, T. Carlyle. These 12 apostles were "distinguished from all other ministry by the claim that their call and mission were not by election of the church, but by direct call and mission from the Lord Jesus Christ by the Holy Ghost, making them superior in mission and authority to all other ministry." They were

the channels of the Holy Spirit and the authoritative interpreters of "prophetic utterances." The "twelve" were directed to ordain 12 prophets, 12 evangelists and 12 pastors. The prophets speaking through the Holy Spirit were *media* of light from God to the apostles. They also were to explain the Scriptures and exhort to holiness. The evangelists were to bring home to the people the teachings of the apostles. The pastoral ministry embraces bishops, designated "angels," priests and deacons. There is no election of angels and priests by the congregation. Only those who have received a call from the Lord by the word of the Holy Spirit through prophets will be ordained by the apostles. Vacancies in the apostleship can be filled only by direct call of Christ. "The fourfold ministry of apostles, prophets, evangelists, and pastors, first fulfilled by the Lord himself when upon earth, was continued in his Church after he had gone into heaven, because it was a necessary instrumentality of conveying his manifold grace and blessing, and bringing his Body to the stature of his fulness (Eph. 4:11-16)." W. W. Andrews in Schaff, Creeds, I, 913). "The last member of the college of apostles died in 1901, since which time there have been no ordinations to the priesthood or episcopate, or even to the diaconate. The churches remain under the pastoral care of the angels and priests who were ordained prior to 1901, the number of whom is necessarily gradually diminishing. The members describe themselves simply as waiting upon the Lord, for whatever it may please Him to do; and above all waiting for the promised coming of the Lord in visible power and glory" (Census of Rel. Bodies, 1926).

Doctrine. The Irvingites accept the three ecumenical creeds as the standard of doctrine. They use the Nicene Creed in its Western form "but not condemning the Eastern Church for rejecting the *filioque.*" Their distinctive doctrines are set forth in their "*Liturgy* and other Divine Offices of the Church"; their *Catechism,* which is the English Episcopal Catechism enlarged; and the "Testimony of the Apostles" addressed to the rulers in Church and State in Christian lands (1837).

The Irvingites hold that wonder, mystery and miracle of the apostolic times were not accidental, but intended to be perpetual in the divinely instituted church of God, and that the main function of the church is to prepare a people for the second coming of Christ. Such preparation could be effected only through the Spirit working in the ministries and ordinances appointed by God in the church. This denomination includes among its tenets the "sacramental nature" of the ordinances of baptism, the Lord's Supper, the laying on of hands, extreme unction, ordination to the ministry, indissolubility, except by death, of the sacramental union of marriage, and the sealing. "Sealing" is regarded a ceremony of vital importance. With reference to Rev. 7:3 the Irvingites teach that those who are to be saved must be sealed in order to escape the

great tribulation. The ceremony can be performed only by the apostles; it is done with laying on of hands and unction. *The Eucharist* is a *sacrifice* of praise and thanksgiving in which the elements, changed by the Holy Ghost into the body and blood of Christ, are offered to God in commemoration of Christ's one sacrifice on the cross (Cat., q. 27). Body and blood of Christ are truly present in the Lord's Supper, but are *received spiritually* by believers (ib. 28, 29). Although the Irvingites reject transubstantiation (Licht zur Abendzeit, p. 197) i. e., a physical change of the elements, they hold to an abiding real presence of Christ's body and blood in the elements (ib. 196; Liturgy, p. 61 f.) which are reserved in a tabernacle and, like the showbread, exposed every morning and evening not as objects of adoration but as pledges of the Lord's presence and abiding intercession.—Concerning *the person of Christ* the Irvingites hold that Christ did what he did on earth as man, not as God. " . . . while it was a divine person who became incarnate, he had no advantage of his Godhead in his earthly life, but did every thing as man upheld, guided and energized by the Holy Ghost" (W. W. Andrews, in Schaff, Creeds, I, 912).—*Justification* by faith alone is expressly denied (Licht z. Abendzeit, p. 217 f.) and the necessity of good works for justification maintained (ib. 213 f.).

The Catholic Apostolic Church has a *ritualistic service* and elaborate liturgy based largely on Anglican, Roman and Greek liturgies. Where there are enough to form a congregation daily services are held at 6 a. m. and 5 p. m., the opening and closing hours of the day. The Eucharist is the chief forenoon service on every Lord's day.

All members of the church who receive yearly incomes are to offer a *tithe* of their increase every week for the support of the ministry, in addition to free-will offerings for the support of the place of worship and for the relief of distress. Since the mission of the church is the awakening of the Christian church to the hope of the Lord's coming and preparation therefor, it does not engage in foreign missionary or educational work.

The numbers of the body which in 1851 counted 4,018 members suffered some eclipse from the failure of prophecy to fix the exact date of the Lord's coming. Nevertheless the new sect gained a foothold in Geneva, Holland and Germany. The first church in the United States was organized at Potsdam, N. Y., and the second in New York City, in 1851. In 1926 this sect had 11 organizations with 3,408 members.

II

The New Apostolic Church

History. Since 1860 the Irvingites in Germany gradually separated from the English body. On the assumption that there must

always be twelve apostles, prophet Heinrich Geyer of Berlin proclaimed the call of several evangelists to the apostolate. In 1863 Geyer himself was called and ten months later the assistant angel Schwarz of Hamburg, the latter being appointed apostle of Holland. After Geyer's death Schwarz' adherents increased by leaps and bounds. After his death the former station master Krebs of Braunschweig took the lead. His successor was the Westphalian farmer Herman Niehaus. About 1900 there were 12 apostles ministering in this branch. Since then the number has been considerably increased. In 1906 the new society adopted the official title *Neu-apostolische Gemeinde* (New-Apostolic Church). The sect repudiates the designation New-Irvingites. In Irving they see only a forerunner of the New Apostolic Church just as Hus was a forerunner of the Reformation or John a forerunner of Christ. To call the New-Apostolic Christians "Irvingites" would be just as ridiculous as to call the Lutherans Hussites or the primitive Christians Johannites (Niehaus, *Si tacuisses!,* p. 6). The English Irvingites refuse to have any fellowship with the German society.

Doctrine. The German sect has adopted an official creed of 10 articles containing all the distinctive doctrines of the Irvingites. The distinctive teaching of the sect is more fully set forth in a catechism containing 657 questions and answers, published by H. Niehaus, *Stammapostel, Lehrbuch über Fragen und Antworten zum Gebrauch für den Religionsunterricht der Kinder und Konfirmanden in der neu-apostolichen Gemeinde.*

Special emphasis is laid upon the *apostolate,* belief in which is necessary to salvation. The apostolate is the divinely willed institution of Jesus Christ in his congregation (Lehrbuch, q. 242). If the church had not ceased to appoint living apostles and prophets in the place of the deceased it would never have experienced such a deplorable lack of spiritual gifts (ib. 245; Schwarz, Apostel oder nicht, p. 46 f.). As Peter was the head of the apostles, so is the chief-apostle, *der Stammapostel,* the visible head of the congregation of Jesus on earth (Lehrb., 248-49). In his significance for the present time he surpasses all the apostles of old (Schwarz, ib. 46); they are actually an incarnation of Christ. Scripture proof of this new-apostolic institute is found in Hebrews 6:6, "they crucify to themselves the Son of God afresh. According to new-apostolic reasoning the Son of God could not be crucified if he did not exist in the flesh.

The *sealing* is the most important of the *three sacraments* (Lehrb., 431). Sealing means the offering and receiving of the gift of the Holy Spirit (ib. 410). Only an apostle can seal (ib. 318). Faith in the apostolate is necessary in order to receive this sacrament effectually (ib. 422). The sealed are the 144,000 (Rev. 7:4) (ib. 466). All three sacraments may be received by all, even by children, who desire the gift of the Holy Spirit (ib. 421). Sealing,

like baptism and the Eucharist, may be *received by the departed* (ib. 449). In the other world the departed apostles continue the work of preaching which Christ began at his descent into hell (ib. 451).

The *word of the apostles* or "the word of today" *(das Wort von heute)* is placed above the Word of God. Stammapostel Niehaus says, "we are so convinced of our faith that we have no need of consulting the Bible . . . the Spirit reveals what once the Lord was not able to tell his apostles" *(Si tacuisses!,* 23). The following blasphemous utterance of the same Stammapostel shows with what contempt he treats the Bible: "I also had a Bible and laid it on a cupboard and, after some time, I found that mice had eaten up Jesus and the apostles. That's your Jesus, these are your apostles whom not even a mouse respects" (Schmidt, Jenseits d. Kirchenmauern, p. 147).

The New Irvingites have their own *hymn-book,* containing 650 hymns. A really sickening emphasis laid upon the apostolate characterizes the book.

This sect is also represented *in the United States.* The American apostles act under the Stammapostel in Germany, who has under his general supervision all New-Apostolic churches throughout the entire world. The American sect was reported in 1926 with 25 churches and 2,938 members.

§ 4. Adventist

Literature:

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O. S. Halsted, Discussion Between Miles Grant and J. T. Curry, Boston, 1863.
H. F. Hill, The Saint's Inheritance, Boston, 1852.
J. N. Loughborough, Rise and Progress of the Seventh-Day Adventists, Battle Creek, 1892.
P. Scheurlen, Die Sekten der Gegenwart, Stuttgart, 1923.
D. T. Taylor, The Reign of Christ, Peacedale, R. I., 1855, and Boston, 1889.
J. P. Weethee, The Coming Age, Chicago, 1884.
I. C. Wellcome, Hist. of the Second Advent Message, Yarmouth, Mo., 1874.

Rise of the Advent Movement. The "Advent Movement" originated with William Miller, a farmer by occupation, at first, an avowed deist and skeptic. In 1816 he was converted and joined the Baptist Church at Low Hampton, N. Y. As a result of minute study of the Bible, particularly the prophecies, Miller became convinced that the advent of Christ was to be personal and premillennial and that it was near at hand and that even its date might

be fixed with some definiteness. In his lectures on the subject and through a pamphlet on "Evidences from Scripture and History of the Second Coming of Christ about the year 1843 and of His Personal Reign of One Thousand Years" Miller urged his followers to make ready for the final coming of Christ in that year.

But why the year 1843? Miller maintained that the Bible is its own interpreter, and that it is "a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein,' Is. 35:8." The prophecies of Daniel apparently were an exception to this, for Miller claimed to have finally discovered the key to Daniel's prophecies. The "seventy weeks" in Dan. 9:24 are year-weeks, i. e., 7 x 70 or 490 years, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 (Dan. 9:25), the year of Ezra's return to Jerusalem. After 490 years, that is in 33 A. D., the year of Christ's death, was "made an end of sins, and reconciliation made for iniquity," Dan. 9:24. The "two thousand and three hundred days" in Dan. 8:14 symbolize years, Miller said. They also began with Ezra's going up to Jerusalem in 457, and therefore came to an end in 1843. "The cleansing of the sanctuary" (Dan. 8:14), which was then to take place, Miller understood to mean the cleansing of the earth at the second coming of Christ. According to his computations which were corroborated by dreams and visions, he expected this to occur some time between March 21, 1843 and March 21, 1844, the period corresponding to the Jewish year. When the period indicated by Mr. Miller had passed without bringing the event, there was much disappointment among his followers. However, one of Mr. Miller's adherents, Mr. S. S. Snow, temporarily helped the master out of his trouble. From the inexhaustible source of inner illumination he had received "light" upon the parable of the ten virgins. In Matt. 25:5 it is said that "the bridegroom tarried" until "midnight," which means, he came half a day, i. e., half a year later. Consequently October 22 was to be the correct date. Many were the faithful and great was the excitement. Some abandoned their business, others left the grain unharvested in the fields and, dressed in white ascension robes, on house tops and hills awaited the second coming of the Lord. In those days many Adventists were forced to leave the churches of which they were members. Many withdrew voluntarily basing their action on the command to "come out of Babylon," Rev. 18:4.

In spite of the sad failure of this prediction many still believed with Mr. Miller that the time of Christ's second coming was near. Miller's followers, who at the time of his death (Dec. 20, 1849) were estimated at 50,000, became divided, and gradually separated bodies developed.

1. *The Seventh-Day Adventists form* a branch of the early movement of 1841-44. As a distinct denomination this branch dates

from 1845, when in New Hampshire a group of Adventists or "Millerites" adopted the belief that the seventh day of the week is the Sabbath for Christians and is obligatory upon them.

Among those prominently connected with the movement were the former sea-captain, Joseph Bates, James White and especially his wife, Mrs. Ellen Gould White. "Sister White" was looked upon as an inspired prophetess "receiving messages of instruction for the church from time to time by direct inspiration of the Holy Spirit." Thus she learned by divine revelation that Miller's calculation, based on Dan. 8:13, 14, was correct and that he was mistaken only in interpreting the character of the event. According to Sister White the cleansing of the sanctuary (Dan. 8:14) is not the cleansing of the earth by fire (2 Pet. 3:7) but the cleansing of the heavenly sanctuary (1 Pet. 4:17). On October 22, 1844 Jesus began to purify the heavenly sanctuary, the true tabernacle, from the sins of the children of God (Hebr. 8:5; 9:23), and this was the time when judgment had to begin at the house of God (1 Pet. 4:17). And from what was the sanctuary to be cleansed? Chiefly from the abomination of Sabbath desecration authorizing the change of the Sabbath from the seventh to the first day. Sister White has actually led her adherents back to Judaism. Not only is the Jewish Sabbath to be restored and strictly observed but tithing and prohibitory laws concerning meat are obligatory. For Isaiah says: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

Sad to say, Adventists do not understand the glorious liberty of the children of God, that liberty wherewith Christ has made us free. (Read Matt. 15:10-17; Acts 10:9-16; Col. 2:20-23; 1 Tim. 4:3-5.) Adventists can never appreciate the great New Testament truths that by the deeds of the law no flesh shall be justified in the sight of God, for by the law is the knowledge of sin; the law was our schoolmaster to bring us unto Christ that we might be justified by faith. After that faith is come we are no longer under a schoolmaster (Gal. 3:24, 25); "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Therefore, Adventist doctrine may deceive, delude, or even fascinate the minds of men, but it can never bring real peace to any human soul. What Paul said to those Galatians who were misled by the Judaisers applies as well to the followers of Mr. Miller and Mrs. White: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). And those who hear the Adventist call "come out of Babylon" should take to heart the apostolic exhortation: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

We cannot but conclude from Mrs. White's theory that Christ's

redemptive work has been of no avail for more than eighteen-hundred years until October 22, 1844. On that day began the preliminary judgment in heaven which is to precede the coming of Christ. It was an "investigative judgment" as described in Dan. 7:9, 10, a judgment in progress in heaven, while events are still taking place on earth. The standard of this "investigative judgment" were, according to Mrs. White, the Ten Commandments which formed "the code that was placed in the ark of the covenant in the earthly sanctuary which is a type of the heavenly sanctuary."

Adventists find in Rev. 14:6-12 the confirmation of their doctrine. For the angel who flies in the midst of the heaven, having the everlasting gospel to preach unto them that dwell on the earth is said to proclaim the cleansing of the sanctuary; while the other angel proclaims that Babylon, that is, the church and the state, are fallen because they "changed the times and laws" (Dan. 7:25) by putting the first day in the place of the seventh. On the other hand, "here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12), i. e., the Adventists.

The Seventh-Day Adventists have no formal creed. They adhere, however, to the following points of doctrine and practice: The supernatural and plenary authority of the Scriptures; God, and the Trinity of the Godhead; the substitutionary death of Jesus Christ; the Holy Spirit who convinces of sin, regenerates, sanctifies and comforts those who believe on the Lord Jesus Christ; the reality and personality of Satan; the second coming of Christ "though we know not the day or the hour"; the millennium between the second coming of Christ and the beginning of the new earth; the mortality of man; the dead sleep in unconsciousness until the resurrection (soul-sleeping or psychopannychism); immortality will be conferred upon the righteous at their resurrection from the dead; the punishment meted out to sinners will be eternal death, i. e., total extinction by fire, and not an eternity of torture; the Ten Commandments are God's universal irrevocable law, binding upon all men in all ages; the seventh day of the week, from sunset on Friday to sunset on Saturday, is an integral part of God's law. Immersion is the only proper form of baptism. Feet-washing as described in John 13 is to be observed previous to the celebration of the Lord's Supper. Each Christian should set apart a tenth of his income as a tithe. The maintenance of bodily health is a Christian duty; the body is not to be defiled with liquors, narcotics, harmful drugs, tobacco, or unhealthful foods. There must be complete separation of church and state; any attempt on the part of the state to dictate in the domain of religion is wrong and subversive of the fundamentals of libery.

The local church is congregational in church *government,* though under the general supervision of the conference of which it

is a member. A general conference, composed of delegates from various conferences, meets annually. Ordained ministers, though sometimes appointed as pastors, usually act as itinerant evangelists. Elders, elected annually, are to care for the spiritual interests of the local church, conduct services, and in case of need, administer the sacraments; they need not be ordained men.

The name of the Seventh-Day Adventist Denomination was adopted as the official designation of this church at Battle Creek, Mich., in 1860. Headquarters of this denomination are now at Washington, D. C. This church is the largest denomination of the Adventist group. "It has more than doubled its numbers every ten years since its rise in 1845, and has increased its missionary activities nearly five hundred per cent every ten years" (Signs of the Times, May 10, 1927). There were in the United States, 1,981 Seventh-Day Adventist churches in 1926, with 110,998 members, as compared with 2,011 churches and 79,355 members reported in 1916.

2. *The Advent Christian Church* was organized at Worcester, Mass., in 1861. Their creed is given in the Declaration of Principles adopted by the Advent Christian Association and General Conference of America, in 1900. Their distinctive beliefs are that man forfeited immortality, and the only through faith in Christ can he live forever. All the dead are unconscious and are resurrected, the just first, to receive the gift of immortality and to reign with Christ; the wicked last, to be punished by annihilation. Statistifcs for 1926: 444 churches with 29,410 members.

3. *The Life and Advent Union* was organized in 1864 at Wilbraham, Mass. These Adventists differ from the earlier Adventists in their view regarding the resurrection and the millennium. They hold that only the righteous will be raised to eternal life at the second coming of Christ, and that the wicked are doomed to sleep eternal. The millennium, instead of being a time of peace and happiness in the future, had its fulfillment in the past as a period of persecution and suffering. This earth being purified by fire and renewed in beauty will be the dwelling place of God's people. Statistics for 1926:7 churches with 535 members.

4. *The Church of God, Adventist,* is a branch of the Seventh-Day Adventists which seceded in 1866 on the denial of the inspiration of Mrs. Ellen Gould White, one of the founders of the denomination. Their eschatology is in general identical with that of the parent body. Statistics for 1926: 58 churches with 1,686 members.

5. *The Churches of God in Christ Jesus* (Adventist) or Age-to-Come Adventists, were organized at Philadelphia in 1888. They believe in the restitution of all things, the final destruction of the wicked and the reign of Christ on earth. Statistics for 1926: 86 churches with 3,528 members.

§ 5. Brethren Churches

Under this caption are comprised three groups of Christians who call themselves Brethren. Besides the name they hold many principles and practices in common although they are distinct in origin. They are as follows:

I

The Dunkers

Literature:

G. Brumbaugh, Hist. of the German Baptist Brethren in Europe and America, Elgin, 1899.
G. N. Falkenstein, Hist. of the German Baptist Brethren Church, Lancaster, Pa., 1901.
G. L. Gillin, The Dunkers, New York, 1906.
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R. H. Miller, Doctrine of the Brethren Defended, Indianapolis, 1876.

History. The Dunkers or Dunkards (from the German *tunken* "to dip" called also Tunkers, Täufer, Dippers, and, by themselves, Brethren, or officially, German Baptist Brethren) are a denomination founded at Schwarzenau in Wittgenstein, Westphalia, in 1708, by Alexander Mack, a Calvinist and well-to-do miller at this time. During the Pietist movement in Germany prior to 1708 many earnest and pious people became dissatisfied with the intellectualized and barren Protestantism of the state church. Mack came into close contact with one of the Pietists of the Halle school, Ernst Christoph Hochmann, with whom he went to the River Eder. One of them, chosen by lot, immersed others of like convictions agreed to enter upon a life of obedience to the Word of God as they understood it. They recognized that they must be baptized as Christ directed. These eight Pietists went to the River Elder. One of them, chosen by lot, immersed Mack three times in the name of the Father and the Son and the Holy Ghost, and Mack baptized the other seven. These eight organized a new congregation which became the basis of the Church of the Brethren. Other congregations were organized in Germany, Switzerland and Holland. They soon had to suffer hardships and persecutions at the hands of the state churches. Encouraged by the liberal land grants by William Penn they began to come to Pennsylvania in 1719. The first congregation in America was organized at Germantown in 1723 with Peter Becker in charge. Christopher Sower (or Saur), a member of the Germantown church edited and printed the first German Bible in America, "the unbound sheets of which were used by the British soldiers to litter their horses after the battle of Germantown, in the Revolutionary War. Later a number of these sheets were gathered up and several volumes were made of them, some of which are still in existence"

(H. K. Carroll, The Rel. Forces of the U. S., p. 129). In 1729 Alexander Mack with the remaining members of the Schwarzenau community landed at Philadelphia. The small communities grew into large congregations. From Pennsylvania the Brethren rapidly spread over New Jersey, Maryland, Virginia, the Carolinas and Kentucky, and as the country opened up, they were among the first to enter the Ohio and Mississippi valleys, their membership being made up entirely of Germans.

Doctrine and Practice. In doctrine the Brethren are in general accord with other Protestant bodies. Following the literal teaching of the Bible they insist on *baptism by trine forward immersion.* After the third immersion the administrator confirms the person baptized by laying his hands upon the head of the candidate who is kneeling in the water. The *Lord's Supper* which is to be observed in the evening, is preceded by the rite of *foot-washing* and the *love feast.* During the service of foot-washing, for which men and women meet separately, there is an exchange of the *right hand of fellowship,* and *the kiss of charity* is given. Sisters are to be "veiled," i. e., they are not to be without the cap or prayer-covering in church worship. The Brethren *anoint* their sick with oil in the name of the Lord. They refuse to take *oaths* or engage in lawsuits. They teach *nonresistance.* They hold to the principle of *nonconformity to the world* and therefore observe primitive simplicity of the church, enjoin plain attire, refrain from attending places of amusements, are opposed to secret societies, forbid the use of tobacco, prohibit any connection with liquor business and insist upon total abstinence.

In general the *polity* of the Brethren is Presbyterian. The highest ecclesiastical body is the annual meeting or general conference. It decides and settles disputed points of doctrine, church polity and method, and the decisions made are the rule of the churches. It is made up from delegates, lay and clerical, from the district meeting and bishops from the elders' meeting. The ministry consists of Bishops or elders, ministers of the first and second degrees, and deacons, all of whom are elected by the congregations. The bishops are elected from the ministers of the second degree. They are ordained by laying on of hands of the elders and placed in charge of the churches as needed. The early ministers received nothing for their services, but of late years many of the congregations, especially in the cities, have adopted the pastorate and a salaried ministry.

The German Brethren are divided into 5 separate bodies.

1. The first division in the ranks of the Brethren occurred in 1728, when John Conrad Beissel and his followers withdrew from the Dunker Church and organized as *the German Seventh-Day Baptists.* Beissel, a man of considerable ability and influence, had acquired strong mystical and ascetic tendencies and advocated Sab-

batarianism, community of goods and celibacy. In 1732 he left his congregation and founded the monastic community of Ephrata, Pa. The denomination is very small. It observes the seventh day as the Sabbath and some features of the communal and ascetic life. It now affiliates regularly with the Seventh-Day Baptist General Conference. In 1926 it numbered 144 members.

2. As the Brethren communities grew in strength and power there was a gradual departure from the observance of the strict discipline of the earlier times and social customs developed along more modern lines. The progressive element advocated more extensive educational and missionary activities, demanded more liberty in social customs and refused to accept the decisions of the annual meeting as binding. The ultra-conservative element opposed all change and refused to adopt new methods. The conservatives occupied a position midway the two contending parties. Efforts at reconciliation proved futile. The ultra-conservatives withdrew from the main body in 1881 and organized as the *Old Order German Baptist Brethren.* They differ from the other branches in adhering more strictly to the principle of nonconformity. They hold that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person. They are opposed to Sunday schools, missionary endeavors and schools for higher education. In 1926 this body had a membership of 3,036.

3. The Progressives withdrew in 1882 and organized under the name of the *Brethren Church,* the immediate cause of the breaking being sympathy with Henry R. Holsinger, a radical Progressive, who was expelled in that year by the annual meeting on the charge of "speaking and writing disrespectfully of some leading members of the Church." The Progressives insist upon the rights of the individual believer. The general conference receives the undivided support of the churches in all its measures of church work and church extension, but its acts are binding neither upon congregations nor upon individuals. This body is less strict in the observance of the rules respecting nonconformity to the world. In 1926 it was reported with 174 churches and 26,026 members.

4. *The Conservative Dunkers,* or as they call themselves, *the Church of the Brethren,* constitute the main branch of the Dunkers. They uphold the principle of nonconformity to the world, but do not enforce it as rigorously as was done in the earlier times. Both, the Conservatives and the Progressives, believed in the principle of plainness, but while the former retained and insisted upon the *form* of plainness as something essential, the latter declared that there was no merit in adhering to a particular form of plainness. There were in this country 1,030 churches of the Church of the Brethren in 1926, with 128,392 members.

5. *The Church of God* or *New Dunkers.* In 1848 a number

of Dunkers under the leadership of George Patton and Peter Eyman withdrew from the German Baptist Brethren and organized a separate church. They held that "Bible things should be called by Bible names" and that the Bible name for the church, foretold by prophecy as the new name, should be "The Church of God." In faith and practice they are in general accord with the Dunkers. They hold premillennial views; they do home missionary work, but are not favorable to educational or philanthropic work. Their church services are conducted in the English language. Statistics for 1926: 9 churches with 650 members.

II

Plymouth Brethren

LITERATURE:

J. C. L. Carson, The Heresies of the Plymouth Brethren, London, 1883.
Darby, Collected Works, 32 vols., edited by Kelly, with supplementary volume, 1867-1883.
E. Dennet, The Plymouth Brethren, London, 1871.
J. Grant, The Plymouth Brethren, Their History and Heresies, London, 1875.
J. R. Gregory, The Gospel of Separation, London, 1894.
H. Groves, Darbyism: Its Rise and Development, London, 1866.
A. Miller, Plymouthism and the Modern Churches, Toronto, 1900.
W. B. Neatby, A History of the Plymouth Brethren, London, 2d ed. 1902.
W. Reid, Plymouth Brethrenism Unveiled and Refuted, Edinburgh, 1883.
P. Scheurlen, Die Sekten der Gegenwart, Stuttgart, 1923, pp. 68 ff.
J. S. Teulon, The Hist. and Teaching of the Plymouth Brethren, London, 1883.
S. P. Tregelles, Three Letters to the Author of "A Retrospect of Events . . . among the Brethren," London, 1849.

History. The Plymouth Brethren, or Darbyites, or Exclusive Brethren, so called by others,—the only title they acknowledge being Brethren or Christians,—took their origin in Ireland, about 1828, when the Rev. John Nelson Darby (b. 1800, d. 1882) denying the scriptural authority for church establishments left the Anglican Church and met with a little company of like-minded persons in Dublin. In 1830 he formed a large assembly at Plymouth, England, and the town soon lent its name to the movement which extended itself beyond the British dominion, Switzerland, France and Germany to Canada and the United States. A number of prominent men identified themselves with the movement, among them A. N. Groves, missionary in Mesopotamia and India, S. P. Tregelles, well-known Biblical scholar, William Kelly, C. H. Mackintosh.

Doctrine and Practice. The theological views of the Brethren may be obtained from the writings of Darby, or from Teulon's History and Doctrines of the Plymouth Brethren (see Literature). The Brethren refuse all human creeds as being both unnecessary and a slur upon God's Word, and regard all denominations based

upon creeds, an ordained ministry, and separate church organizations as unscriptural and have no fellowship with them. They believe in the invisible membership of the church. The Holy Spirit, they maintain, is not in heaven but here on earth personally present in the believer and the church, and therefore an official ministry, whether on Episcopalian, Presbyterian or Congregational theories, is a refusal of the gifts of the Spirit to the church. Darby (Coll. Works, I, 1) says that established churches are as foreign to the spirit of Christianity as the papacy is. Hence the Darbyites see their chief mission in their absolute separation from all established churches. For this reason they are also called "Exclusive Brethren." They are also opposed to the public ministry of women. They have no houses of worship and own no church property, but meet in halls and private houses. The Darbyites are *Calvinistic* in doctrine, predestination being held as the election of individuals. They accept the *Scriptures* as their only guide favoring Darby's own version of the Bible (in English, French and German). Darby rejected the Revised Version, so far as it was published in his day, with the words: "They have not had the mind of God at all." The special *means of grace* are the *Holy Scriptures only*. The Darbyites make the baptism of infants an open question; they reject confirmation as a human invention. They "break bread," i. e., celebrate the Lord's Supper weekly in the forenoon, at which leavened bread and fermented wine are taken by the members seated. The institution is commemorative only. They look for the personal premillennial coming of Christ, "when Israel and the nations of the earth will inhabit it under His rule." They believe that the punishment of the unregenerate will be eternal; there will be no extinction or restoration of the wicked.

The Brethren suffered several divisions, and separate communions were formed upon minor points of doctrine and discipline. There are in England six sections of Plymouth Brethren, all of them represented in this country. We designate them, for convenience, as Plymouth Brethren I, II, etc.

The Plymouth Brethren I are regarded as the more conservative branch. They cherish the memory and publish the writings of Darby and other prominent writers of the earlier years of the movement. In 1926 they numbered in this country 166 "assemblies" with 4,877 members.

The Plymouth Brethren II are known as the "Open" Brethren, because they are "open" to receive all Christians who are personally sound in faith. Some of them are on terms of friendly equality with evangelical Christians of every name while others are intolerant of any divergence of view. They are the largest Darbyite group in this country, reported in 1926 with 307 assemblies and 13,497 members.

The Plymouth Brethren III hold that absolute power of a

judicial kind has been delegated by Christ to the Christian assembly, so that any decision of the assembly in entire accordance with the Scriptures must be accepted. This group was reported in 1926 with 22 assemblies and 684 members.

The Plymouth Brethren IV formed a separate organization in 1890 as a result of a controversy in regard to eschatological questions. In 1926 this group was reported with 47 assemblies and 1,663 members.

The Plymouth Brethren V separated from the Plymouth Brethren III on a question of discipline. They emphasize the individual responsibility of its members for evangelistic and philanthropic work, and as a consequence they have spread all over the country. In 1926 they had 83 assemblies with 2,152 members.

The Plymouth Brethren VI began a separate existence in 1906 as a result of a dispute on a question of church order. This group had, in 1926, 6 assemblies and 88 members.

III

The River Brethren

LITERATURE:

Consult the Literature under Mennonites.

H. K. Carroll, The Religious Forces of the United States, New York, 1893, pp. 55 ff.

This denomination was forced about 1770 in Pennsylvania among Swiss immigrants along the Susquehanna River. Their first pastor was Jacob Engle who had come with 30 Mennonite families from Canton Basel, Switzerland, on account of long persecutions. The name River Brethren is supposed to be due to the fact that they used to baptize their members in the river. Another explanation is that because living near the Susquehanna River they became to be known to others as the "Brethren by the River."

In *doctrine and practice* they have many points of similarity both with the Mennonites and with the Dunkers. They have no formulated creed. They observe foot-washing and practice baptism by trine immersion. They believe in nonresistance and nonconformity to the world. The officers of the church are bishops, ministers and deacons; no stated salary is paid to them. The ecclesiastical organization includes the local church, the district councils and the general conference which meets annually and includes laymen as well as ministers.

The River Brethren exist in three branches:

1. *The Brethren in Christ* form the largest and best organized body, reported in 1926 with 81 churches and 4,320 members.

2. *The Old Order or Yorker Brethren,* chiefly in York County, Pennsylvania, separated from the main body in 1843 and main-

tained more strictly the original practice. In 1926 they were reported with 10 churches and 472 members.

3. *The United Zion's Children* originated in 1853 when a small body left the parent communion on minor questions of administration, e. g., in the ceremony of foot-washing the same person both washes and dries the feet, while in the other branches one person washes and another person dries. Statistics for 1926: 28 churches with 905 members.

§ 6. Christians

Under this caption will be discussed the Disciples of Christ, the Christian Church (General Convention), and the Christian Union.

I

Disciples of Christ

Literature:

P. Ainslie, The Message of the Disciples for the Union of the Church, Fleming H. Revell Company, 1913.
Alex. Campbell, Debate with N. L. Rice, Cincinnati, 1844.
idem, Memoirs of Elder Thomas Campbell, ib. 1861.
idem, "The Chirst. Baptist" 1823-29, and "Millennial Harbinger" 1830-70.
I. Erret, Our Position (a tract), Cincinnati, 1885.
F. M. Green, Christian Missions among the Disciples of Christ, St. Louis, 1884.
J. B. Jeter, Cambellism Examined, New York, 1855.
J. W. Longan, The Origin of the Disciples of Christ, St. Louis, 1889.
R. Richardson, Memoirs of Alexander Campbell, 2 vols, new ed. Cincinnati, 1888.
B. B. Tyler, Hist. of the Disciples of Christ, Americ. Church Hist. Series, vol. XII.

History. The Disciples of Christ, also known as the Churches of Christ, or Reformers, or Campbellites, sprung from a movement for Christian unity, which arose in American Presbyterian circles at the beginning of the 19th century under Barton W. Stone in Kentucky and Thomas and Alexander Campbell in West Pennsylvania. The leaders pleaded for Christian union and the Bible alone without human additions in the form of creeds and formulas, emphasizing particularly the independence of the local church without reference to any ecclesiastical system; they claimed to restore unity of the church through a "return in doctrine, ordinance and life to the religion divinely outlined in the New Testament."

Thomas Campbell, an Irish Seceder Presbyterian minister, came to the United States in 1807 and was immediately assigned work in Washington County, Pa. As he invited all Christians to sit together in the observance of the Lord's Supper, he soon found himself in conflict with the ecclesiastical authority under which he was working. He withdrew from the Seceders but continued preaching in the neighborhood. In 1809 his son Alexander Campbell

joined him, and the Christian Association of Washington, Pa., "for the sole purpose of promoting simple evangelical Christianity" was formed. The distinctive position of the Association was set forth in Thomas Campbell's famous "Declaration and Address" which became historic. Alexander enthusiastically subscribed to the Declaration and Address and began to preach in 1810, refusing any salary. In 1812 he was ordained by the Brush Run Church, Washington County, Pa., and took his father's place as leader of the movement. He insisted on baptism by immersion, was himself rebaptized, and his father and a majority of the members decided to follow his example.

About the same time the Rev. B. W. Stone of Kentucky, with others, withdrew from the Presbyterian Church and called themselves Christians. Their preaching was not in harmony with the Westminster Confession. They also urged baptism by immersion. They came into relations with Alexander Campbell but continued their independent course, while the followers of Campbell affiliated themselves with the Baptists for a time. The views of Campbell differed widely from the Calvinism of the Baptists who began to declare non-fellowship with those who "pleaded for the Bible alone." After various local breaks the Campbellites were practically all ruled out of the Baptist communion. In the early part of 1832 the followers of Stone and those of Campbell united at Lexington, Kentucky. For the next 35 years Alexander Campbell was the foremost figure in the movement. He traveled, lectured, edited, preached, debated with Presbyterian and Baptist scholars, and presided for 25 years over Bethany College, W. Va., which he had founded in 1840. He was a voluminous writer, his publications including 60 volumes. He died in 1866—in the year for which he had set the second coming of Christ.

When in 1849 the American Christian Missionary Society was formed, many of Campbell's followers were dissatisfied and attacked it as a "human invention" unwarranted by the New Testament. Mr. Campbell himself was opposed to associations, such as Bible societies, Sunday schools, etc., as a sort of recruiting establishments to fill up the ranks of those sects which take the lead in them (Chr. Bapt., p. 80). Later, however, when he found it necessary to resort to these "recruiting establishments," he removed the obstacle by distinguishing between "associations" for which he could find no Scripture authority, and "coöperation" which he thought to be "a part of the Christian institution" (see Campbell's Christian System, pp. 74-75). The use of instrumental music in the churches also aroused much opposition. These divergencies of opinion resulted in the formation of opposing parties known as "Conservatives" and "Progressives," or "Antis" and "Digressives."

The Campbellite Church is the largest religious body having its origin in America. In 1927 it ranked fifth among the Prot-

estant communions in the United States. The total membership in the United States and Canada was 1,481,376.

In *polity* the churches of the Disciples are Congregational.

Doctrine and Practice. Although the Disciples repudiate all human authoritative creeds they hold nevertheless a very distinctive doctrinal position. The statements of their faith may be gathered from The Declaration and Address, by Th. Campbell; Our Position, by Isaac Errett; The Christian System, by A. Campbell; Why I Am a Disciple, by A. J. Hobbs; The Message of the Disciples, by Peter Ainslie.

The Campbellites accept the divine inspiration of the Old and New Testaments but *deny the authority* over Christians *of the Old Testament;* hence the Baptists accused A. Campbell of "throwing away the Old Testament." The Old Testament was authority for the Jews; the New Testament is now an authority for Christians (Our Pos., p. 6). The New Testament "is the only book of authority in the Christian life" (Mess. of the Disciples, p. 6).

The Campbellites *reject all creeds and confessions* and affirm that the Scriptures as given by God answer all purposes as a rule of faith and practice and a law for the government of the church; and that human creeds and confessions spring out of controversy and tend to division and strife (Our Pos., p. 4). "Nothing ought to be received into the faith and worship of the church, or be made a term of communion among Christians that is not as old as the New Testament," or anything "for which there cannot be expressly produced a 'thus saith the Lord,' either in express terms, or by approved precedents" (Decl. and Addr.). The Campbellites accept the confession of faith made by Peter, on which Jesus declared he would build his church, namely, "Thou art the Christ, the Son of God," as the creed of Christianity and essential faith. All those who would make this confession from the heart, being penitent of their past sins, are to be admitted by baptism into the membership of the church (Our Pos., 7; 16).

While they accept the revelation of God in threefold personality of Father, Son and Spirit, as set forth by the apostles, the Campbellites *reject* the ecclesiastical *expression "Trinity."*

They likewise reject the expression "original sin"; in fact they *deny original sin* altogether. They do not admit the total depravity of human nature. There is only a certain inclination toward evil, and the degrees of this evil inclination vary greatly in different individuals (Chr. Syst., 28 f.).

On the one hand, the Campbellites overlook, or at least, underestimate the inherited depravity of man's nature. On the other hand, they overestimate, or rather emphatically maintain, *man's ability* to work out his own salvation. I. Errett in his First Principles (pp. 61 f. and 76) flatly denies the scriptural teaching of man's total inability to save himself (see also Our Pos., 7). This false

teaching of the Campbellites results from their wrong conception of sin. Rightly says Dr. J. M. Stifler in his Commentary on Romans (p. 22) explaining Rom. 1:18, "Sin is the measure of salvation. Only they know what it is to be saved who know what it is to be lost. All heresy has its source in wrong or feeble conceptions of sin. As with churches, so with individuals, the estimate of sin determines everything."

Mr. Campbell's wrong conception of sin determines also his wrong conception of the work of *the Holy Spirit.* Alexander Campbell plainly teaches that men, as they are by nature, are able to believe. "Can men just as they are found when they hear the Gospel, believe? I answer boldly,—just as easily as I can believe the well-attested facts concerning the person and achievements of General George Washington" (Chr. Bapt., 529). *"Assistance to believe!* This is a metaphysical dream. How can a person be assisted to believe? What sort of help? and how much is wanting? Assistance to believe must be either to create a power in man, which he had not before, or to repair a broken power. . . . The Holy Spirit was not given until the day of Pentecost. Hence if the Holy Spirit aided men to believe in Jesus Christ, it must have been subsequent to that date" (Christianity Restored, pp. 364, 365). The Holy Spirit is said to work through the Word only in so far as he presents his arguments to men. "As the moral power of man is in his arguments, so is the moral power of the Spirit of God in his arguments" (ib. 349). "If the New and Old Testament contain *all the arguments* which can be offered . . . then all the power of the Holy Spirit which can operate on the human mind is spent; and he that is not sanctified and saved by these, *cannot be saved by* angels or *spirits,* human or *divine"* (ib. 340). The author of Campbellism Examined, Dr. J. B. Jeter (Baptist) explains these statements of Mr. Campbell as follows: "The Spirit of God exerts a moral influence in conversion exactly like that which men exert in controlling the actions or emotions of one another, but stronger in proportion as his arguments are clearer, fuller, weightier, and more pertinently expressed. But the Spirit can do no more than reason, expostulate, and present motives. . . . God's Spirit . . . being in his word as my spirit (for example) is in my writings—in receiving the word we receive a holy spirit: and this is all the Holy Spirit that is *received"* (pp. 123 f.). It should also be noted that Mr. Campbell is fond of referring to the Holy Spirit with the neutral pronoun "it." " . . . 'it'—the Spirit — . . . assists in the mighty struggle for eternal life" (ib. 166; see also Chr. Syst., 20).

Christ according to Campbellism is preëminently a lawgiver (Erret, Review, 48; Chr. Syst., 153); the founder of a new religion (ib. 121); a divine philosopher (ib. 245). The gospel accordingly is a new law. Says Mr. Campbell, "The Gospel has in it a command, and as such must be obeyed" (Chr. Syst., prop. 8, p. 196).

In accord with their synergism the Campbellites *reject* the doctrine of *justification by faith alone*. "That it is not faith but an act resulting from faith, which changes our state, we shall now attempt to prove" (ib. 198). This *act* is sometimes called immersion, regeneration, conversion. Faith according to Mr. Campbell is "a belief of testimony," . . . "a persuasion that God is true," . . . not merely a cold assent to truth, to testimony; but a cordial, joyful consent to it, and reception of it. . . . With it a man is a son of Abraham, a son of God" (Debate with Rice, p. 618). But according to Campbell's theory this believer, "this son of God is lost and condemned until he performs the act of faith," or until the very instant "when he is put under the water." A person before his immersion is so completely excluded from all fellowship with God that neither prayer, nor any other act which implies spiritual life can be demanded of the unimmersed. "No prayers, songs of praise, no acts of devotion in the new economy, are enjoined on the unbaptized" (Chr. Bapt., p. 439).

Repentance, i. e., reformation, *and immersion* are equally necessary to secure the remission of sins. The unimmersed believer cannot obtain forgiveness of sin. The order of salvation according to Mr. Campbell is somewhat like this: Man is to repent, i. e., to reform; he is to have faith, i. e., to believe the historical facts of the Bible; and he is to be born again, i. e., to be immersed.

From the emphasis which Mr. Campbell lays on immersion it must not be concluded that *baptism* according to the Campbellites is a means of grace. The same Mr. Campbell who so boldly affirms that "every one . . . in the very instance in which he is put under water, receives the forgiveness of his sins, and the gift of the Holy Spirit" (Chr. Bapt., 417), or that "immersion and washing of regeneration are two Bible names for the same act" (Christianity Restored, p. 223), also maintains that "the reformed creeds, Episcopalian, Presbyterian, Methodist and Baptist, substantially avow the same views of immersion" (ib. 231) and quotes the Baptist creed as follows: "Baptism is an ordinance of the New Testament, . . . to be unto the party baptized a sign of his fellowship with him . . . ; of remission of sins, etc." (ib. 234)). Baptism is "a spiritual, symbolic ordinance, performed by immersion of the penitent believer" (Message of the Disciples, p. 27). Accordingly infant baptism has no place in the Campbellite church. "Infants, idiots, deaf and dumb persons, innocent pagans, wherever they can be found, with all the pious pedobaptists, we commend to the mercy of God," says Mr. Campbell (Chr. Sys., 233).

The Campbellites regard the *Lord's Supper* as a memorial feast and keep it on every Lord's Day. Mr. Campbell insisted on "the breaking of the one loaf" as an essential part of the instituted worship (ib. 308).

The Campbellites maintain that the *church* of Christ is a divine institution and that sects as branches of the church are unscriptural and unapostolic. In theory they do not claim to be *the* church of Christ, but simply desire to be Christians only and their churches to be only churches of Christ; hence they repudiate the name Campbellites. They even believe that God has a people among the "Babylonians." In practice, however, they "call on them to come out from all party organizations." What for? To join the Disciples. And if all would respond to the call, the sect name and sect spirit and sect life in every case would give place to that long desired Christian union that distinguished the church of the New Testament.

And what is the foundation on which Mr. Campbell proposes to establish this union? He answers: "The belief in *one fact,* and submission to *one institution,* expressive of it, is all that is required of heaven to admission into the church. . . . The one fact is expressed in a single proposition, that Jesus, the Nazarene, is the Messiah. . . . The one institution is baptism" (Chr. Rest., 118, 119). But belief in a fact is one thing; private opinion regarding it, quite another. "The interpretation of these facts, and others generally accepted by the Church, are matters of private opinion" (Message of the Disciples, p. 27). When in 1828 a *Universalist* preacher joined the Campbellites it was agreed, at the suggestion of Mr. Campbell, "that if these peculiar opinions were held as *private* opinions, and not taught by his brother, he might be, and constitutionally ought to be retained" (Mill. Harb. I, 148). The author of Campbellism Examined maintains and proves that the "Reformers" received *Unitarians* into their fellowship and sanctioned their ministrations with a full knowledge of their errors (see p. 311 f.). Even Mr. Campbell himself frankly admitted that "every sort of doctrine has been proclaimed by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun Reformation" (Mill. Harb. VI, No. 2, p. 64). Erret in Our Position states that in matters of opinion the Campbellites allow the largest liberty (p. 16 f.). Arians and Trinitarians, Pelagians and Mormons all alike are welcome, if only they give up their sect name, believe that Jesus is the Messiah, and submit to immersion. To call such union "Christian" is manifestly a misnomer. Such union is, indeed, sinful unionism. The Word of God expressly warns against it: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15.

Mr. Campbell claims to have discovered the *Ancient Gospel.* To us it seems that Campbellism is a very serious departure from the ancient gospel. Our disquisition has shown that acquaintance with Campbellism cannot be made by studying the ancient gospel,

recorded in the writings of the evangelists and apostles, but by studying the speculations of Mr. Campbell contained in his voluminous works concerning this gospel. Mr. Campbell lifted up his voice against the "bitter jarrings and janglings of a party spirit" and protested against divisions in the body of Christ as unscriptural and unapostolic. But contrary to his own theory he attempted to remedy the deplorable situation by adding to the already existing divisions a new one which down to the present day bears all the distinctive marks of a sect.

II

Christian Church (General Convention of the Christian Church)

LITERATURE:

J. F. Burnett, Origin and Principles of the Christians, Dayton, 1904.
J. R. Freese, Christian Church History, Philadelphia, 1852.
J. J. Summerbell, Scripture Doctrine, Dayton, 1904.
idem, The Christians and the Disciples, Dayton, 1906.
N. Summerbell, History of the Christians, Cincinnati, 1871.

History. The name of this denomination must not be confused with that of the Disciples of Christ who are also known as "Christians." Both denominations are careful in avoiding sectarian names.

The Christian Convention is the outgrowth of three independent movements and, for a number of years, each unknown to the other. In 1793, in Virginia and North Carolina, a number of ministers and members, under the leadership of the Rev. *James O'Kelly,* withdrew from the Methodist Episcopal Church. For a time they bore the name "Republican Methodists," but later they called themselves simply "Christians"—often pronounced, but not by the members of the sect, "Kris'chans." The movement resembled those under *Barton W. Stone* and other Presbyterian ministers in Kentucky and Ohio in 1801-1804, and under *Abner Jones, M. D.,* among the Baptists in Lyndon, Vermont, in 1800. The cause of the separation in each case was the desire to be free from the "bondage of creeds and disciplines." As these churches grew and spread they came in contact with each other and gradually coöperation and fellowship developed among them and in 1819 the first General Conference met at Portsmouth, N. H. About 1831, more than 50 churches were lost to the Christians influenced chiefly by Stone who made a "union" with Alexander Campbell, the founder of the Disciples of Christ. In 1854, on account of the adoption of resolutions condemning slavery, the southern brethren withdrew from the general body and perfected a separate organization. The division lasted till 1894 when the southern delegates resumed their seats in the convention. Until 1906 this denomination was known as "Christians (Christian Connection)." Later this was changed to "Christian Church (American Christian Convention)." In the report for 1926

it was listed as "Christian Church (General Convention of the Christian Church)."

Doctrine and Practice. Among other things the Christians have in common with the Disciples an opposition to all creeds. Their doctrines are stated in the following summaries of faith: Christion Principles, or, Why I prefer the Christian Church, by J. J. Summerbell; Positive Theology, or, My Reason for Being a Member of the Christian Church, by A. L. McKinney.

The Christians have never accepted any formulated creed or statement of doctrine other than the Bible itself, everyone being allowed to interpret it for himself. "Reason and revelation" are sources of religious knowledge (Pos. Theol., 195 f.). The Christians believe in immersion as the true form of baptism, but baptism by "affusion" is also allowed among them. Difference in theological belief does not bar any follower of Christ from membership. Christian character is the only test of church membership; in this the Christians differ from the Disciples of Christ, who give fellowship exclusively to the immersed. They reject the doctrine of the Trinity, for which reason they have been called "Unitarian Baptists." McKinney maintains that belief in a triune God militates against sound reason (Pos. Theol., 196), and styles the eternal generation of the Son an "obvious absurdity" (ib. 241). At the same time the Christians call Christ "the only-begotten Son of God." They have no general unity of doctrine. They are universally open communionists and labor to promote the spirit of unity among Christians. They ordain also women to the gospel ministry. In polity this denomination is Congregational. Statistics for 1926: 1,044 churches with 112,795 members.

III

Christian Union

This denomination originated during the Civil War under the leadership of the Rev. J. F. Given. In his paper, The Christian Witness, he opposed the enthusiasm and activity displayed among the churches in support of the war, advocated an antipolitical and antisectarian brotherhood and called a meeting of those favorable to "forming a new church organization" free from political bias and ecclesiastical domination. Representatives from several denominations met in Columbus, Ohio, February 3, 1863. A declaration was adopted, according to which they chose the name "The Christian Union," accepted the Bible as the only rule of faith and practice and maintained strict congregational government for each local church. In 1864 a General Convention was held at Terre Haute, Ind., at which the action of the former convention was reaffirmed and the following principles were adopted: (1) The Oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship;

(5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

The doctrinal position of this denomination is similar to that of the churches of the Christian Connection. Fellowship is given to each individual who makes public confession of Christ as his Savior, accepts the Bible as the revealed Word of God and promises to study it and follow its teaching as it interprets itself to him. The Union Churches observe the Lord's Supper and baptism as symbolical rites, and, in rare cases, foot-washing; but none of these is required. The mode of baptism is optional with the candidate. The denomination as such carries on neither home nor foreign mission work, but the individual members give to causes with which they come into closest contact. This church was reported in 1926 with 137 churches and 8,791 members, as compared with 220 churches and 13,692 members reported in 1916.

§ 7. United Brethren

Literature:

D. Berger, Hist. of the Church of the United Brethren in Christ, Dayton, 1897.
idem, in American Church Hist. Series, vol. XII.
H. K. Carroll, The Rel. Forces of the United States, New York, 1893, pp. 357 ff.
A. W. Drury, The Revised Confession of Faith of the United Brethren in Christ, 1890.
E. B. Kephart, A Manual of Church Discipline of the United Brethren in Christ, 1895.
idem, Origin, Doctrine, Constitution, and Discipline of the United Brethren in Christ. In Engl. and German; last ed. 1897.
Lawrence, J., Hist. of the Church of the United Brethren in Christ; first ed., 2 vols., 1860-61; last ed., 2 vols. in one, 1888.
Shuey, E. L., Handbook of the United Brethren in Christ; last ed. 1897.
Shuey, W. J., An Outline History of Our Church Troubles, 1889.

I

The United Brethren in Christ, New Constitution

History. The United Brethren in Christ must not be confounded with the Unitas Fratrum or Moravian Brethren to whom they have no historical relations. The denomination resulted from the religious awakening of Philip William Otterbein, a native of Prussia and a minister of the Gerrman Reformed Church, and Martin Boehm, a Mennonite pastor of Pennsylvania, of Swiss descent, and their coworkers. The church was formally organized in Frederick County, Md., in 1800, and Otterbein and Boehm were elected superintendents or bishops. In 1815, at Mount Pleasant, Pa., the denomination adopted a confession of faith, rules of order, and a book of discipline. The Confession of 1815 has been enlarged and modified by several general conferences. In its revised form it was adopted by the General Conference held at York, Pa., in 1889. For text of the

Confession as it now stands see pp. 357 ff., Vol. XII, Am. Church Hist. Series.

The *polity* of the United Brethren Church is similar to that of the Methodist Episcopal Church.

Their *doctrine* is Arminian. They see in the sacraments only outward signs and ordinances. "The outward means of grace . . . baptism and the remembrance of the death of the Lord in the distribution of the bread and wine are to be in use among his children" (Confession of 1815, Art. VII). "The mode of baptism and the manner of observing the Lord's Supper are always to be left to the judgment and understanding of each individual. Also the baptism of children shall be left to the judgment of believing parents. The example of the washing of feet is to be left to the judgment of each one, to practice or not" (Conf. of 1889, Art. VII). The Otterbeinians lay special emphasis on sanctification and hold that perfection is possible in this life. "Sanctification is the work of God's grace, through the Word and the Spirit by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God" (Art. XI). They are opposed to secret societies (Discipl. Sect. XXII), slaveholding (XXIII), and participation in aggressive warfare (XXIV). They believe "that the mode of testifying to the truth when required so to do in a legal form" is "by way of affirmation (XXVI). They condemn "the distilling, vending, and use of ardent spirits as a beverage" (XXVII). No pastor or layman is permitted to publish "any doctrinal book or pamphlet, in a printed form, in the name of the Church, without the approbation of the annual conference, or of a committee chosen by the same" (XXV). They believe "that the Christian Sabbath is divinely appointed" (Conf. Art. XII). Strict Sabbath observance, in the Puritan sense, is incumbent on all members of the church (Discipl. Art. IV, Sec. III). All members, "both male and female," are to observe the "divine precepts, especially in the wearing of gold and jewels . . . and also in the wearing of artificials, and buying, and making and wearing apparel, and the cutting and wearing of the hair—most ESPECIALLY our *ministers and their families,* they being examples to the flock" (ib. Sect. III). The United Brethren "forbid the introduction of choirs, or instrumental music, into any of our churches; but we would earnestly recommend to all our people the cultivation of vocal music, so that the singing in our congregations may be improved" (ib. Sect. XXXII). Statistics for 1926: 2,988 churches with 377,436 members.

II

United Brethren in Christ, Old Constitution

When in 1889 a revised Confession of Faith and an amended constitution were presented for adoption and accepted by the General Conference, a minority chose to remain upon the una-

mended constitution, holding that the constitution as amended in 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. A period of litigation over church property division followed which finally resulted in a decision against the seceding body. In some cases the dispute was settled by vote of the congregations. This secession which extended throughout the Church is known as the Church of the United Brethren, Old Constitution. Their doctrinal standards and general polity are essentially the same as those of the United Brethren in Christ, New Constitution. They strictly adhere to the unaltered early laws on temperance, secret societies, and participation in aggressive warfare. Statistics for 1926: 372 churches, 17,772 members.

§ 8. Churches of God

Church of God is the name of a number of religious bodies in America. They are as follows: The Adventist Church of God is a branch of the Seventh-Day Adventists, see p. 335.—The Churches of God in Jesus Christ, popularly known the Age-to-come Adventists, see p. 335.—The Mennonite Church of God in Christ, see p. 286.—The Assemblies of God, General Council, the Church of God, General Assembly, and the Church of God or Come-Outists are grouped under Holiness Bodies, see p. 354.—For Church of God or New Dunkers, see p. 338.—The Church of God as organized by Christ is found under Evangelistic Associations, p. 357.—In this paragraph will be treated the Churches of God (Winebrennerians), the Church of God and Saints of Christ, and the Churches of the Living God.

I

General Eldership of the Churches of God in North America

Literature:

H. K. Carroll, The Rel. Forces of the United States, New York, 1893, pp. 102 ff.
J. Winebrenner, Brief Views of the Church of God, Harrisburg, 1840.
idem, Practical and Doctrinal Sermons, ib. 1860.
idem, A Treatise on Regeneration, ib. 1844.

History. John Winebrenner, the founder of this denomination, was baptized and confirmed in the German Reformed Church and became pastor of the Reformed Church at Harrisburg, Pa., in 1820. His earnest preaching resulted in a revival which awakened strong opposition among the members of his charge. He severed his relation with the Reformed Church, but continued his ministry in the surrounding districts and towns, extensive revivals of religion following. Congregations were organized and several ministers were ordained. At a meeting, held at Harrisburg in 1830, a regular system of coöperation was adopted. The denomination was organized upon the basis of the following principles: The believers of any

community organized into one body constitute a church of God and should be so called. Sectarianism is anti-scriptural. Creeds are divisive and unnecessary. The Scriptures without note or comment constitute the only rule of faith and practice. There are three ordinances that are perpetually obligatory, namely, baptism by immersion, washing of the saints' feet, and "the partaking of bread and wine in commemoration of the sufferings and death of Christ."

Their *doctrinal views* are set forth in their Declaration of views of the Church of God. The Winebrennerians emphatically maintain the freedom of man's will even after the fall and assert man's coöperation in his conversion (Decl. VI). Christ, according to Mr. Winebrenner, is preëminently a lawgiver who has "provided his church with the most suitable laws and rules" (Sermon: Das Haus Gottes, p. 7). The visible church consists of true believers only. "To build up the church out of sinners and children is against the law of the house (of God) and the model church of the apostolic times. . . . To do it, is a great iniquity" (ib. p. 16). Children cannot believe and therefore they cannot be baptized (ib. p. 9). Baptism and the Lord's Supper are not means of grace. There are not seven ordinances, as the Catholics maintain, nor two, as the Protestants say, but there are three divine ordinances, baptism, feet washing and the Lord's Supper; and all three are of commemorative significance and perpetual obligation (ib. p. 8); Decl. XI). Baptism is not the entrance into the church but an ordinance of the church signifying our fellowship with Christ (Haus Gottes, pp. 8 ff.). The Lord's Supper reminds of Christ's suffering and death (ib. 12). Baptism by immersion is absolutely essential. "Substituting any other mode for immersion not only detracts from, but utterly destroys, this ordinance (ib. p. 9). The Winebrennerians "believe in the institution of the Lord's Day or Christian Sabbath as a day of rest and religious worship" (Decl. XIII). They believe in the personal advent and reign of Christ in the millennium on earth. There will be a twofold resurrection, the resurrection of the righteous at the beginning and the resurrection of the wicked at the end of the millennium (ib. XXIV, XXV). The Weibrennerians condemn any participation in warfare (ib. XX).

In *polity* the Churches of God are Presbyterian, each church having its own board of elders and deacons. The annual conferences of the Churches of God are called elderships. They constitute the general eldership which meets quadrennially. This is the highest judicatory of the denomination. The presiding officer of an eldership is called "speaker." This denomination was reported in 1926 with 428 churches and 31, 596 members.

II

Church of God and Saints of Christ

This sect was founded at Topeka, Kansas, in 1897, by William S. Crowdy, a Negro cook on the Santa Fe railroad, who claimed to be called to be a prophet of God sent to lead his people to the true religion. The new organization grew rapidly and headquarters were removed to Philadelphia. The doctrinal system of the sect is presented in Crowdy's Manual, The Bible Story Revealed, Philadelphia, 1902. Crowdy teaches that the Ten Commandments and a literal adherence to the teachings of both the Old and New Testaments are man's positive guides to salvation. The sect claims to be the descendants of the ten lost tribes of Israel, who are said to have been originally a black people; hence they are sometimes called the "Black Jews." Their principal distinctive features are: observance of the Jewish Sabbath, celebration of the Jewish Passover mingled with Hebrew and Christian rites, abstinence from wine and strong drink, reception of unleavened bread and water at the sacrament of the Lord's Supper, baptism by immersion, foot-washing, the holy kiss. Statistics for 1926: 112 churches, 6,741 members.

III

Churches of the Living God (Colored)

Under this head are conprised three groups of Negro churches. They are as follows:

1. *The Church of the Living God,* found mainly in Texas, was organized about 1908 in protest against what they deemed the wrong subservience of the regular denominations to class and race prejudice. Statistics for 1916: 1,743 members.

2. *The Church of the Living God, Christian Workers for Fellowship,* was organized at Wrightsville, Ark., in 1889. Their distinctive characteristics are: baptism by immersion, feet-washing, use of unleavened bread and water in the Lord's Supper. Statistics for 1926: 143 churches, 11,502 members.

3. *The Church of the Living God, General Assembly,* formerly Church of the Living God, Apostolic Church, a secession (1902) from the Christian Workers for Fellowship, was organized in 1908, with headquarters at Waco, Texas. In doctrine and polity this church is in general accord with the Methodist bodies.

1 and 3 are now consolidated to form the *Church of the Living God, "Pillar and Ground of Truth."* The consolidated body was reported in 1926 with 81 churches and 5,844 members.

§ 9. Holiness Bodies

Under this caption may be grouped those church bodies which, though differing with one another on many points of doctrine and practice, yet agree in emphasizing entire satisfaction and holi-

ness as a work of grace subsequent to and separate from justification. They are as follows:

1. *The Assemblies of God, General Council,* organized at Hot Springs, Ark., in 1914, are Arminian in doctrine. They hold that sanctification is the goal for all believers. They believe in divine healing, the premillennial and imminent coming of Jesus and his reign on earth for thousand years. They oppose participation in war and armed resistance. The organization has a membership of 60,000.

2. *The Church of God, General Assembly,* was organized in Monroe County, Tenn., in 1886, under the name of "Christian Union." In 1902 the name was changed to that of "Holiness Church," and in 1907 there was a reorganization and the name "Church of God" was adopted. This body is Arminian in doctrine, and observes the ordinances of the Lord's Supper, foot-washing and baptism by immersion. Statistics for 1926: 644 churches, 23,247 members.

3. *The Church of God, or Come-Outists,* was founded by Daniel S. Warner, about 1880, with headquarters at Anderson, Ind. Their chief characteristics are: perfectionism, faith-healing and rejection of medical treatment, baptism by immersion, foot-washing, opposition to secret societies and participation in war. Statistics for 1926: 930 churches, 38,191 members.

4. *The Church of the Nazarene,* formerly known as the Pentecostal Church of the Nazarene, was formed in 1907-08 by the union of several Holiness Associations in the East and the Church of the Nazarene, another Holiness body, of California, and the Holiness Church of Christ in the Southwest. This Church emphasizes the doctrine of entire sanctification as a work of grace subsequent to regeneration and holds premillennial views as to the second coming of Christ. It opposes membership in secret societies, the use of alcoholic drinks and tobacco. Statistics for 1926: 1,444 churches, 63,598 members.

5. *The Pentecostal Holiness Church* was organized at Anderson, S. C., in 1898. In 1911 the Fire-Baptized Holiness Church, existing mainly in the South Atlantic States, joined the organization. In polity this church is in accord with the Methodist Episcopal Church. In doctrine it is Arminian. It holds premillenial views concerning the return of Christ. It regards healing through prayer "a more excellent way" than healing by medicine. Statictics for 1926: 252 churches, 8,096 members.

6. *The Pilgrim Holiness Church* was formerly known as the International Apostolic Holiness Union which was organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp, a minister of the Methodist Episcopal Church, who withdrew from that denomination "because of his belief that there was need for more earnest effort than that church was making for the spread of the 'full gospel' through all the world." The Union increased rapidly.

Since 1916 several smaller bodies joined the Union. The term "Church" was substituted for "Union." In 1919 the Holiness Christian Church united with the International Apostolic Holiness Church and the merger was called the International Holiness Church. When in 1922 the Pentecostal Rescue Mission, with congregations located largely in the State of New York, and the Pilgrim Church, consisting of congregations located chiefly in California, united with the International Holiness Church, the name Pilgrim Holiness Church was chosen for the combined bodies. In 1924 a small number of congregations known as the Pentecostal Brethren in Christ, chiefly located in Ohio, and in 1925 the Peoples Mission Church, with churches and missions in Colorado and other surrounding States, united with the Pilgrim Holiness Church. The doctrinal position of this denomination is stated in the Census of Religious Bodies for 1926 as follows:

"The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial return of Christ, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members are first brought before the advisory board of the local church to ascertain whether they are in full harmony with the church manual as regards doctrine and practice. On acceptance by the board, the applicant is questioned in the presence of the church in a public meeting as to the renunciation of all worldliness; the possession of a clear witness of the Spirit to the experience of regeneration; and belief in the doctrine of entire sanctification as a second, definite, instantaneous work of grace subsequent to regeneration. The convenant is then read and entered into and the candidate given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the local congregation seems proper. The mode of baptism is left wholly to individual option."

Statistics for 1926: 441 churches, 15,040 members.

7. The *Holiness Church* originated in the southern part of California under the leadership of the Rev. Hardin Wallace, a minister of the Free Methodist Church. In 1896 the organization which hitherto was known as "Holiness Band" became incorporated under the laws of the state of California as "Holiness Church." Besides in California this denomination has church in Kentucky and Ohio. Statistics for 1926: 32 churches, and 861 members.

8. *The Apostolic Over-Coming Holy Church of God* is an organization of recent date represented chiefly in the state of Alabama; it was reported in 1926 with 16 churches and 1,047 members.

9. *The Congregational Holiness Church* is also an organization of recent date represented chiefly in the state of Georgia; it was reported in 1926 with 25 churches and 939 members.

10. *The Pentecostal Assemblies of the World,* a new organization, chiefly represented in Ohio, Indiana and Illinois, was reported in 1926 with 126 churches and 7,850 members.

§ 10. Evangelistic Associations

Under this head may be grouped a number of associations of churches which differ slightly in doctrine and polity, but have one general characteristic, namely, the conduct of evangelistic or missionary work. They are as follows:

1. *The Apostolic Church,* organized in Philadelphia, Pa., in 1888, rejects all creeds and eliminates all human traditions and holds that the New Testament being complete in all its detail is to regulate all doctrine, discipline and polity. In 1916 it was reported with 112 members.

2. *The Apostolic Christian Church* is an association of a number of German-Swiss churches established about the middle of the 19th century by Rev. S. H. Froehlich. They emphasize entire sanctification. Statistics for 1926: 53 churches, 5,709 members.

3. *The Apostolic Faith Movement* originated in 1900 in a revival at Topeka, Kansas. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian union everywhere." A characteristic feature of the movement is healing the sick without charge through prayer, correspondence and sending of handkerchiefs that have been blessed, etc. The name of this denomination has been changed recently to Apostolic Faith Mission. In 1926 it reported 14 churches, with 2,119 members.

4. *The Church of God* (Apostolic) is an organization of recent date with most of its churches located in the state of West Virginia, reporting 18 churches, with 492 members.

5. *The Church of God as Organized by Christ* came into existence in 1886 under the leadership of a circuit preacher of the Mennonite Brethren in Christ. They are opposed to ecclesiasticism and reject all human traditions and institutions. They hold that all Christians of any and all sects, who are true to all the gospel light they have, have equal rights with all in the services and are members of the Church of God. There is no ordination to the service of the church since Christ ordains all officials. They observe the ordinances of baptism, foot-washing and the Lord's Supper. They are opposed to all church schools because the state is to control all secular education. They are doing missionary work among those near at hand, but regard missionary labor in heathen lands as unnecessary, since "the heathen will be judged according to their own conscience." This denomination has organizations in Indiana, Ohio, Pennsyl-

vania, and Michigan. Statistics for 1926: 19 churches, with 375 members.

6. The *Pentecost Bands of the World* developed from a missionary society of young people, which was formed in 1885 in the Free Methodist Church by the Rev. Vivian A. Dake. The members of the various bands united in distinct organizations and in 1898 became a separate body under the name Pentecost Bands of the World. Since 1916 the name of the organization has been changed into *Missionary Bands of the World.* In 1926 it reported 11 churches, with 241 members.

7. The *Church of Daniel's Band,* organized at Marine City, St. Clair County, Mich., was reported in 1926 with 4 churches and 129 members.

8. The *Christian Congregation,* organized in 1899, at Kokomo, Ind., was reported in 1926 with 2 churches and 150 members.

9. The *Missionary Church Association,* organized at Berne, Ind., in 1898, holds to all the evangelical truths of Christendom. In addition to this it believes in the healing of the body in answer to the prayer of faith, and the premillennial coming of Jesus and his reign on earth. It is opposed to the taking up of arms in war. Statistics for 1926: 34 churches, with 2,498 members.

10. *Hephzibah Faith Missionary Association* was organized at Glenwood, Iowa, in 1892, for the purpose of preaching the doctrine of holiness, developing missionary work at home and abroad and promoting philanthropic work, especially the care of the poor and orphans, Statistics for 1926: 14 churches and 495 members.

11. The *Peniel Missions* were the outgrowth of a city mission organized in Los Angeles, Calif., in 1886, by the Rev. T. P. Ferguson, a Presbyterian minister, for the purpose of giving special attention to the salvation of the lost in the large cities. Statistics for 1916: 10 organizations, with 257 members.

12. *Pillar of the Fire,* formerly Pentecostal Union Church, was incorporated at Denver, Colo., in 1902, by Mrs. Alma White who became bishop of the Western Conference. The headquarters of the Eastern Conference are at Zarephath, N. J. Their distinctive beliefs are: divine healing for the body, the premillennial coming of Christ, and the restoration of the Jews. Uniforms of dark blue mark the members of that denomination as nonconforming to the world. Statistics for 1926: 19 churches, with 784 members.

13. The *Volunteer Missionary Society* is a small association of Negro churches organized in Alabama, in 1900, in protest against the principle adopted in different Negro denominations of supporting the ministry by financial assessments upon the churches. Statistics for 1916: 4 organizations, with 855 members.

15. The *Christian and Missionary Alliance* originated in a movement in which the Presbyterian minister, A. B. Simpson, D. D., in New York, took the lead. He withdrew from the Presbyterian Church in order to engage in evangelistic work among the unchurched masses. A strong missionary spirit characterized the movement from the beginning, and in 1887 two societies were formed, the Christian Alliance for missionary work in neglected fields at home, and the Missionary Alliance for missionary work in non-Christian lands where other missions had not been established. The purpose of the Christian and Missionary Alliance is: "To bear witness to the Lord Jesus Christ in his fulness; to emphasize the baptism of the Holy Spirit and to work for the evangelization of the neglected masses at home and abroad." The organization claims to be a nonsectarian fraternal union of Christians, "fundamentalist" in faith, with liberty in matters of baptism and church government. The Alliance does not form a distinct denomination, for many of its leaders and members who are affiliated with the Alliance are connected with regular denominations. In 1926 there were 332 churches and 22,737 members in affiliation with this organization.

16. *Scandinavian Evangelical Bodies.*

(a) *Swedish Evangelical Mission Covenant of America.* A considerable number of Swedish immigrants, who had been influenced by the great revivals that stirred the Swedish nation in the middle of the 19th century, upon their arrival in America, identified themselves first with the Swedish Augustana Synod, but since they did not fully enjoy the spiritual atmosphere of the Swedish Lutheran churches in this country, they soon organized other churches that were more in harmony with the spirit of the free church movement in Sweden. As the necessity of organization became apparent two synods were formed, the Mission Synod, in 1873, and the Ansgarius Synod, in 1884. In 1885 these two organizations were dissolved and in their place the Swedish Evangelical Mission Covenant of America was formed.

The Mission Covenant has not accepted any articles of faith as binding for the churches of the organization. The Lutheran conception of the teachings of the Bible is generally accepted, but full freedom is given to those holding other views in matters of doctrine. In government this church is essentially congregational. Statistics for 1926: 357 churches, 36,758 members.

(b) *The Swedish Evangelical Free Church.* A number of congregations, which did not share in the consolidation of the Ansgarius and Mission Synods in 1885, united in an organization known as the Swedish Evangelical Free Mission, now known as the Swedish Evangelical Free Church. In matters of doctrine this body is still more liberal than the Mission Covenant and allows its ministers to believe the Biblical doctrines of atonement, baptism and holy communion according to their own conviction. Conversion and a Chris-

tian life are necessary qualifications for membership. A marked legalism characterizes the church discipline. Statistics for 1926: 107 churches, 8,166 members.

(c) *The Norwegian-Danish Free Church.* A kindred spiritual awakening that visited Sweden had also swept Norway in the early part of the 19th century and resulted in the founding of free churches separated from the State Church. Similar movements were spreading in Denmark and other countries. In the latter part of the 19th century there was a sufficient number of Norwegian and Danish free churches in this country to organize into associations. In 1910 the Norwegian-Danish Free Church was organized. This association believes the Bible to be the inspired Word of God and accepts its authority in all things. In government this body is congregational. Statistics for 1926: 41 churches, 3,666 members.

§ 11. Christadelphians

Literature:

H. K. Carroll, Rel. Forces of the United States, New York, 1896, pp. 89-90.
R. Roberts, A Defense of Faith Proclaimed in Ancient Times . . . Revived in the Christadelphians, Birmingham, 1868.
idem, Everlasting Punishment not "Eternal Torments," ib. 1871.
idem, The Good Confession, ib. 1881.
idem, Dr. Thomas, His Life and Work, ib. 1884.
J. Thomas, his publications; the principle are: Eureka, 1869; The Revealed Mystery, 1869; Who are the Christadelphians? 1869; Elpis Israel, 1871.

History. The Christadelphians, also called Brothers of Christ and Thomasites, are a sect founded in the United States, about 1850, by John Thomas, M. D., who, after studying medicine in London, migrated to America where he first identified himself with the Campbellites or Disciples of Christ. Soon after, through the study of the Bible, he became convinced that though the Disciples were "the most apostolic and spiritually enlightened religious organization in America," all denominations were apostate churches. He organized a number of societies in America and Great Britain for the purpose of "the taking out of the Gentiles a people for His name." The denomination consists of exclusive "ecclesias" with neither ministry nor organization. When the Civil War broke out it became necessary for the societies to adopt an official organization in order to be exempt from military services to which they objected on religious grounds. They chose the name Christadelphians or "Brothers of Christ."

Doctrine. The Sources of their doctrine are: A Declaration of the first principles of the oracles of the deity, and the writings of Dr. J. Thomas, the founder of the sect (see Literature).

The Christadelphians *reject* the doctrine of the *Trinity* (Decl., p. 16) and a personal devil (ib. 23, 25). *Jesus* is not the second person in the Trinity, but the revelation of the one eternal crea-

tor who dwelt in the man Jesus (ib. 20). *The Holy Spirit* is not a person distinct from the Father, but the operative power of the Father, an "effluence of divine power" (ib. 17). *By his death* Christ did not effect our reconciliation with an offended God, but revealed God's love to us (ib. 21). Dr. Thomas plainly states (Rev. Mystery, p. 27) that *good works* are the ground of man's salvation. According to the Christadelphians *neither the Word* of God *nor the sacraments are means of grace.* God does not effect the salvation of man by the preaching of the gospel but by a direct influence upon the heart of man (Decl., 51). Baptism, which is to be by immersion, is an act of obedience binding upon all who believe the gospel. Infant baptism is useless having no scriptural command (ib. 46). The Christadelphians observe the ordinance of the Lord's Supper every Sunday "as they eat bread and drink wine in commemoration of the captain of their salvation" (Who are the Christadelphians? p. 3). They believe that the kingdom of God is a *visible institution* here on earth (Decl., 3 f. which, of course, embraces only the Christadelphians. They designate their churches as "ecclesias" to "distinguish them from the so-called churches of apostasy." They believe in a proximate *personal coming* of Christ and a world-wide theocracy with its seat at Jerusalem (ib. 6, 7, 13, 15). They *reject* the doctrine of natural *immortality* of the soul, believing that the righteous only receive eternal life (ib. 38, 42). The Christadelphians maintain nonresistance and are opposed to participation in warfare. They have no ordained ministry. They call their preachers "serving" or "lecturing brethren." They hold that they alone have the true exegesis of the Scriptures and that only those will be saved who believe the "Christadelphian faith." They do not engage in foreign mission work believing their task to be "to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles." Statistics for 1926: 134 places of worship, 3,352 members.

§ 12. Temple Society in America

Literature:

K. Graul, Distinctive Doctrines, Engl. Transl. by D. M. Martens, Columbus, 1897, pp. 240 ff.
C. Hoffmann, Mein Weg nach Jerusalem, 2 vols., Stuttgart, 1881-1884.
C. Palmer, Württembergische Kirchengeschichte, Stuttgart, 1893.
C. Rohrer, Die Tempelgesellschaft, Stuttgart, 1920.
P. Scherurlen, Die Sekten der Gegenwart, Stuttgart, 1923, pp. 84 ff.

History. The Temple Society, also known as "Friends of the Temple" or "Hoffmannites," originated in Württemberg, Germany, under the leadership of Christopher Hoffman (b. 1815; d. 1885). Dissatisfied with the "corrupt and hopeless conditions in church and state" Hoffman won a number of like-minded men for his plan of the "setting up of the kingdom of Christ upon earth accord-

ing to the Law and Prophets, with its capital in Jerusalem." This plan involved the restoration of the Temple which Hoffmann conceived partly in a realistic and partly in a spiritual sense. Colonies were planted in Palestine for the purpose of restoring the Temple and the ancient theocracy of Israel. But Hoffmann soon came to the conclusion that the time for the erection of the Temple had not yet come and, therefore, he and his coworkers confined themselves, primarily, to the building up of the "spiritual temple" which, as they maintained, had been abandoned soon after the days of the apostles. In the meantime Hoffman had been formally expelled from the communion of the Lutheran church (1859). At that time he was a candidate for the ministry. In 1861 he organized his followers into a separate religious body with headquarters at Kirschenhardthof. The movement spread rapidly in Franconia until soon the number of adherents was estimated at 3,000. Adherents of the society also emigrated to America where an organization was effected which has always been numerically a small branch and has at the present time only two organizations, one in New York and one in Kansas, with a total membership of 164.

The distinctive *doctrines* of the sect are set forth in the founder's "Sendschreiben über den Tempel und die Sakramente, das Dogma von der Dreieinigkeit und von der Gottheit Christi, sowie über die Versöhnung der Menschen mit Gott."

Hoffman denies the doctrine of the Trinity (Sendschr., pp. 38, 39, 40, 82), the divinity of Christ (48), and the personality of the Holy Spirit (63). Christ was a mere man who by his resurrection became a God—"ein Gott gewordener Mensch"—(64). Hoffmann denies the Biblical doctrine of Christ's atonement and vicarious satisfaction for our sins; he sees in Christ merely the teacher who brings erring men back to the way of life (71-90). The sacraments are said to have no significance at all; therefore their use is wholly voluntary. Hoffman even says that by abandoning the sacraments we "abandon only an error, an abstacle of the kingdom of God" (30). The fundamental Christian doctrine, according to Hoffmann, is "not the doctrine of atonement, nor that of the divinity of Christ, much less that of the Trinity which is nowhere taught in Scripture, but the doctrine of the kingdom of God. We prove our faith in the kingdom of God by planting colonies in Palestine. Not we but the prophets and Christ teach that the earthly Jerusalem is to be the capital of the kingdom of God upon earth" (82 f.). "Hoffman's curious mixture of supernatural and rationalistic, Judaizing and Christian, Pietistic and socialistic elements could never have served as the basis of a permanent structure; and in what he set out to do he may be said to have definitely failed" (C. Kolb in New Schaff-Herz. Encycl., vol. IV, p. 398).

§ 13. Salvation Army
American Rescue Workers
Volunteers of America

Literature:

F. St. G. de L. Booth Tucker, The Life of Catherine Booth, 2 vols., Chicago, 1902.
idem, The Life of General William Booth, Chicago, 1898.
W. Booth, Salvation Soldiery, London, 1890.
idem, In Darkest England and the Way Out, ib. 1890.
B. Booth, From Ocean to Ocean; or the Salvation Army's March from the Atlantic to the Pacific, New York, 1891.
O. J. Bairstow, Sensational Religion, London, 1890.
A. Goodrich, Life and Work of General Booth; Story of the Salvation Army, London, 1906.
J. Hollis, The Salvation Army; a Study of Its Defects and Possibilities, London, 1903.
K. Graul, Distinctive Doctrines, Engl. Transl. by D. D. Martens, Columbus, Ohio, 1897; Chapter XV.
J. Manson, Salvation Army and the Public; a religious, social and financial study, New York, 1907.
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G. S. Railton, Day by Day in the Salvation Army, London, 1910.
idem, Orders and Regulations for Field Officers, ib. 1886.
M. Riemer, Die neuzeitlichen Sekten and Häresen, Gütersloh, 1926; pp. 11 ff.

I

Salvation Army

History. The Salvation Army owes its origin to William Booth, a minister of the English "New Connection Methodists," and his wife, Catherine Mumford Booth, who is known as "the Mother of the Salvation Army." In 1865 they began to hold meetings for preaching in the streets of London, and in tents, halls, theatres and other hired buildings. They called their work, which was done chiefly among the destitute and neglected classes, "The Christian Mission." In 1878 the Mission, which had spread beyond London, was reorganized on a quasi-military basis, the local societies being designated "Corps" and their evangelists "Field Officers," with William Booth as "General" of the whole body. The new organization took the name of "Salvation Army." This title was definitely adopted in June, 1880. The Army was organized for the purpose of the "salvation of mankind from all forms of moral, spiritual, and temporal distress."

The Salvation Army gives little attention to doctrinal differences, inasmuch as it is more actively concerned in philanthropic endeavor. Through its great work of social welfare everywhere the Salvation Army has become a "powerful factor of social regeneration" throughout the world. Dr. A. Keller, in Protestant

Europe, p. 115, pays the following glowing tribute to the activity of the Salvation Army in European countries:

> "The Salvation Army has given a strong impetus to home mission work in many European countries. At the recent celebration of its sixtieth anniversary, great celebrations were held in London and at the Sorbonne in Paris, where Marc Sangnier, a Catholic with wide social outlook, gave a stirring tribute to the activity of the Army. In former years the Army was confronted with the criticism of the population and often with the hostility of the churches. To-day it is almost universally acknowledged as a powerful factor in social regeneration. An important principle of the warfare of the Salvation Army is that of adaptation. It has become the friend of the homeless, the friendless, the workless, and the prisoner. Throughout its social work the importance of personal allegiance to Christ is emphasized."

Doctrine. The doctrines held by the Salvation Army are set forth in the Handbook of Salvation Army Doctrine, prepared under the personal supervision and issued by Authority of the General (New York, 1923). The doctrines of the Army are in general accord with the Arminian creed.

The *Scriptures* are said to be the only "Divine rule of Christian faith and practice" (Handb. of Doctr., p. 87), but apart from the Scriptures the Holy Spirit is said to exercise an immediate influence upon the hearts of men. " . . . in addition to sending messages through His people, through the Bible, or through anything else, the Holy Spirit Himself goes straight to men's hearts, making them feel what they ought to do and influencing them to do it" (87, 88). Even fallen "man possesses *free will,* or the power of choosing good or evil. This enables him, by choosing good, to rise to the highest heights of holiness; or, by choosing evil, sink to the lowest depths of sin" (45). A comparison of this statement with the following Scripture passages: Gen. 6:5; 8:21; John 15:5; Rom. 3:11, 12; 8:7; Eph. 2:1; 5:8; Phil. 2:13, will show that this doctrine of the Army contradicts Scripture. The Army Doctrine maintains for the heathen *a salvation without Christ.* The heathen "will be dealt with according to the light they possess. . . . Those who act up to the light they have will be accepted by God. That is, obeying the light is the condition of their Salvation, just as faith in Jesus is the condition of ours" (108, 109). Not God's gracious purpose but man's *character* is the cause of his salvation. "God has declared that He is 'no respecter of persons,' but He has shown clearly that he is a respecter of *character.* The predestination of the Bible simply signifies God's arranging or ordering beforehand that persons who possess a certain character shall enjoy particular blessings, or inherit a particular destiny, *for which their characters have* fitted and prepared them" (76). Accordingly the certainty of salvation does not rest upon God's gracious will in Christ Jesus but upon man's own works. "Some sincere followers of God have no assurance of salvation, owing to the fact that . . . they have not fully compiled with God's conditions; when they do they will have the joy and witness and power which Salvation brings." Others "are not really saved" (108). "Salvation, or being saved . . . signifies the work which God

at once accomplishes in and for the sinner who yields to Him" (90), but the sinner is not "fully saved" until he is entirely sanctified. Great emphasis is laid on *entire sanctification* or perfection. The Book of Discipline devotes 7 sections, the Handbook of Doctrine a whole chapter (X) to this doctrine. It is emphatically maintained that complete deliverance from sin is possible in this life. "We believe that God's people may be delivered from all sin and enabled to do God's will continually in this life" (130). "The bestowal of entire sanctification . . . depends upon the whole-hearted coöperation of the person to be benefited" (136). Among the general fruits or results "by which the possessor of entire sanctification may confirm his confidence that he has it" are mentioned "perfect inward peace"—"usually a great deal of joy, and sometimes periods of heavenly rapture"—"complete victory over every besetment, passion, or habit which previously was a cause of defeat or condemnation, and usually perfect deliverance from the besetment itself" (144, 145). The entirely sanctified must use "God's appointed means for spiritual growth, such a prayer, Bible-reading, testimony, responding to the Spirit's voice within, and submitting in all things to God" (143). In this connection it should be noted that the Army completely ignores the divinely appointed means of grace, the *sacraments*. The Handbook of Doctrine treats of the sacraments only in the "Appendix" and there under "Ceremonials." "The Salvation Army does not observe Sacraments. It holds, in common with most other Christians, that they are not essential to Salvation . . . Since on one would claim that any one or all of these ceremonies were necessary to the salvation of the soul, The Army left them behind and marched on with its work" (168). The only *baptism* which the Army recognizes is "baptism with the Holy Spirit" (170). "Water baptism was evidently not intended to be perpetually observed, for . . . Jesus Christ gave no command for its observance" (171)! In place of Christ's institution the Army has provided the following substitutes: (a) Infants are presented to the Lord by dedication. (b) An "outward sign" of repentance is the penitent-form; "outward signs" of conversion are testimony and uniform-wearing. (c) Admission to soldiership (or membership) is by signing Articles of War and public enrollment (or swearing in)" (172). The Articles of War which every soldier must sign, include the pledge of total abstinence from intoxicating liquors and all harmful drugs. Concerning the *Lord's Supper* it is maintained that "Jesus Christ did not, at His Last Supper, intend to institute a permanent religious ordinance" (173).

The *organization* of the Salvation Army is military in character. (1) The commander-in-chief is head of the entire Army (the present commander is General Bramwell Booth son of the founder). (2) The chief of staff has charge of all the business at headquarters. In the United States, where the work began in 1880, the Army is

divided into 4 territories with headquarters at New York, Chicago, San Francisco and Atlanta. (3) A lieutenant-general, under the direction of the commander-in-chief, travels and inspects divisions; (4) a general commands a division; (5) a captain, commanding a single corps, has under him (6) a lieutenant, (7) a color sergeant, (8) a paymaster-sergeant, and (9) a paymaster-secretary. All members on active duty wear a uniform. Places of meetings are called barracks.

A distinctive feature of the Salvation Army *service* are its daily open-air meetings, where conventionalities are thrown aside and all legitimate means of attracting popular attention are used. Here "we meet, on all sides, nothing but Methodism distorted to madness. Here men and women, dressed in uniform, march along, carrying the red flag, singing boisterously, often halting to exhort the by-standers to repentance; true, they are often insulted by the populace, yet they win many a one for their cause. Or, they assemble in their place of meeting. Hymns are sung to enlivening airs, the story of their conversion is told by the newly converted, or (as they are called) the 'trophies'—and 'good jokes' are not thought out of place here—then there follow prayers piercing through bone and marrow, full of fire of fanatical passion. And so it goes on until there are evidences of emotion among the hearers. Then the officers make haste to persuade those who show signs of emotion to come to the anxious bench. Here there is sighing and moaning, until at last the spirit of grace comes; then follow volleys of hallelujahs. The new convert is at once instructed in his duties to the Salvation Army, and told that henceforth he must abstain from spirituous liquors, from tobacco and from fashionable clothing" (Graul, Dist. Doctr., 264 f.). Satistics for 1926 in the United States: 1,052 posts; 74,768 persons engaged in religious activities.

II

American Rescue Workers

This branch seceded from the Salvation Army in 1882 under the leadership of Thomas E. Moore. He opposed General Booth, who contended that a part of all funds raised by the Salvation Army in American should be sent to England. The movement was first incorporated under the name Salvation Army of America, but in 1913 the name was changed to American Rescue Workers. Headquarters are in Philadelphia. Statistics for 1926: 97 stations; 1,989 persons engaged in religious activities.

III

Volunteers of America

This is a nonsectarian philanthropic organization founded by General and Mrs. Ballington Booth, in 1896, for the uplift of

the unchurched and the needy. In the same year the Volunteer Prison League Branch was organized by Mrs. Booth. The society works in harmony with the evangelical churches; converts are advised to unite with churches of their preference. Headquarters are at New York City. Statistics for 1926: 133 stations; 28,756 persons engaged in religious activities.

§ 14. Unitarians

Literature:

J. H. Allen, Hist. of the Unitarians, in American Church Hist. Series, New York, 1894.
W. C. Bowie, Unitarian Churches in Great Britain and Ireland, London, 1905.
J. W. Chadwick, Old and New Unitarian Belief, Boston, 1894.
G. W. Cooke, Unitarianism in American, Boston, 1902.
R. M. Jones, The Church's Debt to Heretics, New York, 1924, pp. 89, 241, 250.
J. E. Manning, The Religion and Theology of Unitarians, London, 1906.
J. Wright, Denials and Beliefs of Unitarians, London, 1901.

History. Unitarianism is the religious system of those who deny the doctrine of the Trinity, believing that God exists only in one person. In the early church anti-Trinitarian views were held by the Arians and Monarchians, yet Unitarianism of to-day is to be traced to the period of the Reformation which was in various European countries attended by an outbreak more or less serious of anti-Trinitarian opinions. In spite of opposition and persecution the heretical views gained a following. Leaders of the Unitarian movement on the Continent were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis Dávis in Transylvania and Hungary.

In England advocates of Arian and Socinian views were at first either executed or saved by recantation; later they were excluded from the benefits of the Toleration Act of 1689, and threatened by the act of 1698 with loss of civil rights and imprisonment. Nevertheless Unitarian views found increasing favor both in the Church of England and among dissenters until the latter part of the 18th century a distinct Unitarian denomination was formed. Among the leaders of the movement were Theophilus Lindsey, Thomas Belsham and Joseph Priestly; the latter removed to the United States in 1794 and settled at Northumberland, Pa. In 1779 the Toleration Act was amended, belief "in Scripture" being substituted for belief "in the Anglican Articles"; and in 1813 the penal acts against the deniers of the Trinity were repealed. Since then Unitarian churches have been steadily increasing in number. In 1911 there were 295 Unitarian churches in England, 7 in Scotland, 34 in Wales, and 38 in Ireland.

Unitarianism in the United States developed out of Congregational churches of East Massachusetts. Here the Rev. Solomon Stoddard, of Northampton, strongly advocated the Half-way

Covenant (see p. 271) and favored the admission of the unregenerate to church membership and the Lord's Supper, and the right of their children to baptism. As a consequence the churches were greatly increased by the addition of unconverted members and many unconverted candidates were received into the ministry. Cotton Mather (d. 1728) warned against this laxity in admitting church members and said: "Should this declension continue to make progress as it has done in forty years more convulsions will ensue, and churches will be gathered out of churches." And Mather was right. In the second half of the 18th century many Congregational churches in New England, including most of the oldest and most important ones gradually moved toward Unitarian beliefs. The first Unitarian congregation was the Episcopal King's Chapel at Boston, which settled James Freeman in 1782, and revised the Prayer Book into a Unitarian liturgy in 1785. An event of importance in leading to a division among Congregationalists was the inauguration of Henry Ware, a liberal, as professor of theology at Harvard University in 1805, in spite of orthodox protests. That school came completely under the control of liberal views. Unitarian organizations rapidly increased. At the opening of the 19th century, with two exceptions, all churches of Boston were occupied by Unitarian preachers. William Ellery Channing, the strongest and most gifted character produced by the American Unitarians, became the leader of the Unitarian movement. His famous sermon, preached at Baltimore in 1819, at the ordination of Jared Sparks, made him the interpreter of Unitarianism.

In 1825 the American Unitarian Association was formed for the work of church extension, but for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. The leaders of this period were Ralph Waldo Emerson, with his transcendentalism, and Theodore Parker, with his polemic against dependence on miracle and the inspired Word of God. In 1865 the National Unitarian Conference was organized. After the Civil War a period of rapid extension and of aggressive denominational life ensued. On the 25th of May, 1900, "The International Council of Unitarian and other Liberal Religious Thinkers and Workers" was organized at Boston "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase followship and coöperation among them."

There are Unitarian churches in almost every state of the Union. Massachusetts has about one half of the entire Unitarian membership of the country. California, Illinois, New York, New Hampshire and Maine has each a large membership. The Unitarians have two theological schools in this country, one at Meadville, Pa., founded in 1844; the other at Berkeley, Cal., founded

in 1904. The Harvard Divinity School has been under their control until 1878, when it became an unsectarian department of the university.

In 1916 the Unitarians in the United States were credited with 414 organizations and 82,515 members. In 1926 they reported only 353 active churches with 60,152 members.

Doctrine. The Unitarians as a denomination have never adopted a formal creed. Their distinctive doctrines and tenets are set forth in Unitarian Principles and Doctrine and in the writings of their theologians, especially, Discourses on the Doctrines of Christianity, by W. G. Elliott; What do Unitarians believe? A Statement of Faith, by Rev. Charles W. Wendté; and the works of W. E. Channing, 3 vols., London, 1848; republished in one vol., New York, 1880.

The Unitarians insist upon absolute freedom in belief and rely upon the supreme guidance of reason, and tolerate all kinds of difference in religious opinion. Says Channing: "I value Unitarianism, not because I regard it as in itself a perfect system, but as freed from many great and pernicious errors of the older systems, as encouraging freedom of thought, as raising us above the despotism of the Church, and as breathing a mild and tolerant spirit into all the members of the Christian body" (Memoir, II, 121). Consequently Unitarians *deny the infallibility of the Bible* and maintain its natural character. It is a classic record of man's religious experience. *Sound reason* and *historical interpretation* are the *standards* for the use of Scripture (Wendté, What do Unit. believe? p. 15; Unit. Principles, p. 23). They *reject the doctrine* of the *Trinity* as conflicting with reason and Scripture, and emphasize the unipersonality of God (Works of Channing, p. 371). The Unitarians insist upon the *strict humanity of Christ.* There is a disagreement among them as to whether Jesus had a premundane existance, or whether he was supernaturally born of a human mother, or whether he was a natural son of Joseph and Mary, but they all agree that he had a beginning and that he was not true God (Elliot, Discourses, pp. 42 f.; 47). Channings, for instance, was "inclined to the doctrine of the preëxistence of Christ" (Mem. II, 133). For this reason his nephew, W. Henry Channing calls him an Arian. Those, who like Priestly maintain that Christ's existence began with his birth in Bethlehem, are styled "humanitarians." The incarnation of the Logos is explained as God's revelation in the man Jesus who dwelt among us (Elliot, Discourses, p. 76). Affirming the pure humanity of Jesus the Unitarians cherish an enthusiastic veneration for him as "a supreme instance of man's religious experience of God and as an inspiring prophet of a free and spiritual religion of love to God and man." The Biblical doctrine of the *personality of the Holy Spirit* is denied as a human invention, by which great confusion into our concept of God is introduced, and which is of no practical value. The Holy Spirit is merely the power of God, or a divine influence

upon the soul (Elliot, Discourses, p. 37 f.). The Unitarians *reject* the Biblical doctrine of the *fall of man,* his *total depravity and moral inability,* and assert the essential dignity and perfectibility of human nature (Elliot, Discourses, p. 132 ff.). God assisting man is able to work out his own salvation (ib. p. 139). There is *no need* of *atonement* or *satisfaction* for our sins. Christ reclaimed men from sin by teaching truth. It is man's duty to imitate Christ's spotless character (Channing, Works, p. 316). *Baptism and the Lord's Supper* are not means of grace but mere ceremonies (Unit. Principles and Doctr., p. 22). The Unitarians tolerate difference in religious opinion as being something inevitable among men (ib. 7). They deny the *resurrection of the body* (ib. 24), the *last judgment,* and *eternal punishment,* and *maintain* the ultimate *salvation of all souls* (Elliot, Discourses, p. 161 f.; Channing, Works, p. 353). Charles Chauncy, pastor of the First Church of Boston (d. 1787), who was born a Unitarian and a Universalist, advocated the theory of final restoration in "The Salvation for All Men Illustrated and Vindicated as a Scripture Doctrine (1782); Divine Glory Brought to View in the Final Salvation of All Men (1783); Five Dissertations on the Scripture Account of the Fall and Its Consequences" (1787).

§ 15. Universalists

Literature:

R. J. Campbell, The New Theology and The New Theol. Sermons, London, New York, 1907.
R. Eddy, Universalism in America, 2 vols., Boston, 1884-86.
idem, Hist. of Universalism, in Am. Church Hist. Series, vol. X, New York, 1894.
J. W. Hanson, Universalism in the First Five Hundred Years of the Christian Church, Boston, Chicago, 1902.
J. D. Williamson, An Exposition and Defense of Universalism, Boston, 1868.
The following are opponents of Universalism:
R. W. Dale, Christian Doctrine, New York, 1895 (pp. 237-48).
H. Johnston, Beyond Death, New York, 1903.
S. D. F. Salmond, Christian Doctrine of Immortality, 4th ed., Edinburg, 1901.
W. G. T. Shedd, Doctrine of Endless Punishment, New York, 1886.

History. A distinction must be made between Universalism and the Universalist denomination. Universalism is the characteristic belief of those who maintain that it is the purpose of God to save every member of the human race from sin,—a belief almost as old as Christianity. Advocates of this doctrine in the early church were some of the Gnostics, such as the Valentinians and Basilidians, and especially the great Alexandrian teacher, Origen. The Universalist denomination is a religious body organized in the United States and chiefly confined to the American continent. Its founder is the Rev. John Murray (first a Wesleyan, then a follower of Whitefield, and then a minister of a Universalist congregation in London), who came to this country in 1770 although there were representatives of

this faith in America before Mr. Murray came. His preaching resulted in the formation of societies in New York, Pennsylvania and Massachusetts. A denominational organization was effected at Oxford, Mass., in 1785. About 1790 Hosea Ballou, who held more radical views than Murray, became the recognized leader of the movement.

Doctrine. An anti-Trinitarian creed, the Winchester Profession, adopted at the annual meeting of the General Conference held in Winchester, N. H., in 1803, sets forth the essential principles of the Universalist faith. It consists of three brief articles. They are as follows:

> We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind.
>
> We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
>
> We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the General Convention in Boston, in 1899, a still shorter "Statement of Essential Principles" was adopted which asserted belief in

> (1) The Universal Fatherhood of God; (2 the spiritual authority and leadership of His Son, Jesus Christ; (3) the trustworthiness of the Bible as containing a revelation from God; (4) the certainty of just retribution for sin; (5) the final harmony of all souls with God.

Before setting forth the distinctive tenets held by Universalists we shall here present a brief outline on Universalism written by Dr. Isaac Morgan Atwood General Superintendent of the Universalist Church, 1898-1906. It is as follows:

> "Universalism, shortly described, is the belief that what ought to be will be. In a sane and beneficent universe the primacy belongs to Truth, Right, Love. These are the supreme powers. The logic of this conception of the natural and moral order is imperious. It compels the conclusion that, although we see not yet all things put under the sway of the Prince of Peace, we see the Divine plan set forth in Him, and cannot doubt the consummation which He embodies and predicts. Universalists are those members of the Christian family in whom this thought has become predominant. The idea that there is a Divine order, and that it contemplates the final triumph of Good over Evil, in human society as a whole and in the history of each individual, has taken possession of them. Hence they are called Universalists" (Encycl. Brit., 11th ed., vol. 27, p. 745.)

Among Universalists nearly every variety of doctrine is represented; yet the majority of them hold a definite system of doctrine which may be summed up as follows:

The Bible is not the Word of God but contains a revelation from God mingled with elements entirely human and fallible; this revelation must be examined in the light of reason (William-

son, Expos. and Defence, pp. 11, 23). The doctrine of the *Trinity* is rejected. There is only one God in one person (ib. 23 f.). *Jesus* has the same spiritual and human nature as other men; he is what he himself claimed to be "the son of man"; he is "my teacher, my leader, my exemplar, my master and savior, but he is not my God" (ib. 13, 29, 35). The *Holy Spirit* is either God the Father himself or the divine impersonal power (ib. 23 f.). The doctrines of *vicarious atonement* and *justification* through imputation of Christ's righteousness are rejected (ib. 44). Jesus was a revelation of the divine will and character and a sample of the perfected or "full grown" man (ib. 55 ff.). Universalists teach the so-called moral salvation which admits of *no substitutional* satisfaction or transfer of guilt or merit (ib. 41). The inevitable consequence of sin is *punishment.* Its purpose is beneficent, for it deters from further sin; it also vindicates the inflexible righteousness of God (ib. 86). If man desists from sin his sins are forgiven and expiated (ib. 88 ff.). At the outset the Universalists were generally Restorationists believing that the wicked are punished for a time also after death. Later they commonly gave up belief in future punishment altogether and advocated the idea of immediate and miraculous salvation of all at death. This doctrine which was called the "death-and-glory" theory was formally renounced by a local convention in Boston in 1878. Since then they have more and more reverted to the former opinion of a future punishment of limited duration. Whatever view Universalists may hold in this matter they all *reject everlasting punishment* (ib. 96). Since God judges here on earth rewarding the godly and punishing the ungodly there can be no general judgment hereafter (ib. 115). There will be *no resurrection of the body;* future is the continuation of the present life, yet without the present body of the flesh (Universalist Catechism, p. 24). The Catechism mentions *three sacraments,* besides baptism and the Lord's Supper, the consecration of children which signifies that parents are to bring up the children of the church in the nurture and admonition of the Lord (p. 26). Baptism and the Lord's Supper are not means of grace but chiefly sacred symbols and distinguishing marks of Christian life and of membership in the Christian church (ib.).

Comparing the doctrinal position of the Universalists with that of the Unitarians we notice that both sects have distinctive doctrines in common. "Each of them, at the present day, holds the characteristic tenet of the other; in general, Unitarians are Universalists, and Universalists are Unitarians" (Bacon, Hist. of Americ. Christianity, p. 225). The Unitarians by denying the deity of Christ abandon the foundation of the Christian faith; the Universalists by removing the fear of future punishment destroy the foundation of Christian morality.

The denomination maintains in this country 4 colleges and 3 theological schools. Reports for 1926 give 498 churches with 54,957

members as compared with 643 churches and 58,566 members in 1916. In this connection it should be remembered that there are more Universalists outside the denomination than inside.

§ 16. Russellism or Millennial Dawn

Literature:

C. T. Russell, Millennial Dawn, 6 vols., Pittsburgh, Pa., 1886; since 1911 published under the title Studies in the Scriptures, 7 vols., Brooklyn, N. Y.; volume 7 was published after Russell's death by J. Woodworth and G. H. Fischer.

idem, Scenario of the Photo-Drama of Creation, Brooklyn, 1914; contains the lectures and pictures of the Photo-Drama in printed form portraying the historical development of the earth within 49,000 years to the consummation in the Millennium.

idem, the following Booklets: What say the Scriptures about Hell?—Tabernacle Shadows.—The Parousia of Our Lord.

J. F. Rutherford, Deliverance, 300,000 edition, Brooklyn, 1926.

idem, Hell. What Is It? Who Are They? Can They Get Out? The Harp of God.

Comfort of the Jews.

The Bible on Our Lord's Return.

Criticism of Russellism:

E. L. Eaton, The Millennial Dawn Heresy, Cincinnati, New York, 1911.

W. G. Moorehead, in The Fundamentals, Vol. VII, chapt. 8; Testimony Publ. Company, Chicago.

P. Scheurlen, Die Sekten der Gegenwart, Stuttgart, 1923, pp. 24-49.

The very name *Millennial Dawn* points to the fact that the gross millenarianism held by Adventists has also found in Russellism a local habitation and a name. *Russellism* derives its name from Charles Taze Russell born in Allegheny City, now Pittsburgh, Pa., Feb. 16, 1852. He was privately educated. By profession he became a merchant. In his early life he was a Congregationalist. Independent thinking and the study of the Bible and other religious books resulted in the publication of six rather bulky volumes under the collective title of The Millennial Dawn (1886); since 1911 the volumes appeared under the tile "Studies in the Scriptures." They have been translated into no less than a dozen different languages. According to figures in the title page of each volume the circulation of the books must have been enormous.

Mr. Russell traveled and lectured to immense crowds in our country, in Canada and also in England. In 1914 he was in Germany where 70 regular itinerant and 700 assistant speakers helped him in the propaganda of the Millennial Dawn heresy. In Germany his adherents call themselves *Die Internationale Vereinigung Ernster Bibelforscher;* in the English speaking world they are known as the International Bible Students Association.

After 17 years of married life "Pastor" Russell was divorced from his wife. On the ground that he was poor and without means he tried to cheat her out of the alimony to which she was entitled.

But the court decided against Mr. Russell who had just recently turned over an estate worth $317,000 to the Watch Tower Bible and Tract Society of which he was president (comp. The Brooklyn Daily Eagle, May 6, 1912). "At one time he was involved in a swindling scheme with so-called "Miracle Wheat," which was sold to farmers for 60 dollars a bushel with the promise that it would yield fifteen times the crop of ordinary wheat. He had studied neither Hebrew nor Greek and yet posed as a scholar in expounding the Bible on the basis of the original tongues. His title of "pastor" is nothing but a newspaper degree as he was never anything but a writing, lecturing, and a traveling propagandist of and for his cult, known as the International Bible Students' Association" (Concordia Cyclopedia, p. 667). Mr. Russell died in America on a Pullman train, October 31, 1916. Mr. J. F. Rutherford, who calls himself "president," became Mr. Russell's successor.

Russell admits the Bible to be the Word of God, but, like all fanatics, wrests it from its true meaning by utterly violating all true principles of Biblical interpretation recognized by sound scholarship the world over. The works of thousands of scholarly and godly men on Biblical exegesis have absolutely no weight with Mr. Russell. Where the sense of a Scripture text is manifestly figurative and pictorial, it is taken as literal; and the plain and literal sense of a text is interpreted by the figurative. This unfair and unscriptural method of interpretation violates both the holy Word of God and the common sense of man. In this way a person may prove anything from Scripture; he may prove that John the Baptist in the wilderness lived on hot air, for it is written: "John came neither eating nor drinking" (Matt. 11:18). Imposing on Scripture his own views and reading into it that which never entered the mind of the inspired writer, Mr. Russell manufactured a system which betrays Biblical perversion at every point.

Already in his youth the idea that there can be no future and eternal punishment began to dawn upon him. His characteristic method of distorting Scripture enabled him to make those New Testament texts which unmistakeably speak of the eternal punishment of the lost, harmonize with his own idea. Soon he received more light on the subject. There is to be a *millennium* upon this earth, during which entrance into eternal life will be made easy for every man. For in this millennium there will be a "highway," "a way of holiness" for all, who, "though fools, shall not err therein" (Is. 35:8). And this earth shall be the place of the millennium, for the Preacher says: "The earth abideth forever" (Eccl. 1:4).

Mr. Russell had fixed the date of the final consummation of the age as positive and unalterable; it was to take place in October, 1914. Forty years prior to this there occurred Christ's *invisible* advent for the opening of the millennial dawn. Since 1874

Christ has been dwelling on earth, and "in the spring of 1878 all the holy Apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master" (Vol. II 234; III, 153, 234-5, 302-6), and no one on God's earth knew this except Millennial Dawn's "little flock." 1914 came and went. Russell's prophecies failed; there was no visible revelation. Instead of celebrating its glad and endless jubilee the world entered upon the most horrible war in all its history. One should think that this disappointment should have sobered Mr. Russell and his followers; but, no. Of course, something had to be done to calm and comfort the deluded victims. Postponing the beginning of the millennium to 1925 brought temporary relief. A never-failing imagination and proof from distorted Scripture texts helped to fix that date. But the long expected "highway of holiness" for all, who, "though fools, shall not err therein," was not yet at hand. Mr. Russell, like all millennialists, failed, ignominiously failed, in setting the date of Christ's coming, but succeeded in deceiving and betraying many of God's children all over the world. His pernicious doctrines which he and his adherents have spread with ever-increasinig zeal, have done immense harm to the church in America and Europe. The millennial theory is by no means the only false doctrine held by the Dawnists. The following is a brief summary of the chief errors of "the little flock."

Russelism *denies* the doctrine of the *Trinity* as "unscriptural and unreasonable." *Jesus,* before his incarnation was *not God,* but a created spirit though higher than the angels. In the incarnation the spirit being ceased to be and during the whole period of his earthly life Jesus was a man and only a man and as such he died. "It was His flesh, His life as a man, His humanity, that was sacrificed for our redemption" (Vol. I, pp. 177 ff.). We notice here the total perversion of Christ's redemptive work. If Christ was merely a creature, a man then his death was a creature's death; his atonement a mere man's atonement and therefore *no atonement* at all. "None of them can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7). In spite of the clear scriptural testimony to the *resurrection* of Christ, Russell claims that no one knows what became of Christ's body, "whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience and of our redemption"; nor is such knowledge necessary. After his death Christ became divine. As a reward for his perfect obedience he was exalted to the divine nature; he became a sharer in the godhead,—in exactly the same sense as also, according to Mr. Russell, the "little flock" are to become partakers of the divine nature and be exalted even as Jesus was (I. pp. 178 f; II, 107, 108, 131, 155). Man being his own savior grows by way of evolution into a god. "Here, therefore, the inference is quite plain, namely, that Mr. Russell admits

a plurality of Gods" (Moorehead, The Fundamentals, Vol. VII, p. 124). Christ came again invisibly but actually to our earth in October, 1874, and he is now present here—the Greek word "parousia" (presence) pointing to Christ's presence here on earth. The spring of 1878 marks the two great events in the opening of the millennial dawn, (1) the saints were raised up and are now with Christ on earth; (2) the nominal church systems were "spewed out," i. e., rejected of God (III, 234-5). This is not mere theory with the Russellites. They put it into practice by a manifest hostility to any organized and historic church. Christ's open manifestation, however, was to occur in October, 1914. Russell *denies* the *immortality of the soul;* man's soul falls asleep at death. But Russell promises to man a certain kind of resurrection and a second chance or trial during the millennium (I, 144). Russell most emphatically *denies* the Biblical doctrine of *hell* and *eternal punishment* for the wicked. Hell, according to Russell, always means second death or annihilation. He holds that at the final resurrection all except the "little flock" will have their probation and their chance to obtain immortality. For one hundred years at least the preaching of the gospel shall continue. Those who remain impenitent and refuse the offer of salvation will at the end of that period pass into annihilation.

Since the adherents of Mr. Russell are not organized into churches or societies no statistics as to their number are available. In this country the movement seems to be losing ground especially since the death of Mr. Russell. Outside America the Russellites carry on their disintegrating work in Switzerland, Germany, England, Denmark, Sweden, Greece, Australia and South Africa.

§ 17. Mormonism

Literature:

Besides the Mormon literature mentioned in this paragraph we refer the reader to the following works of a more recent date:

John Quincy Adams. The Birth of Mormonism, 1916.
E. E. Erickson. The Psychological and Ethical Aspects of Mormon Group Life, 1922.
S. H. Goodwin, Mormonism and Masonry, A Utah Point of View, 1925.
Bruce Kinney, Mormonism, the Islam of America, 1912.
W. A. Linn, The Story of the Mormons, 1901.
R. G. McNiece (Presbyterian), Mormonism: Its Origin, Characteristics and Doctrines, in The Fundamentals.
James H. Snowden, The Truth About Mormonism, 1926.
F. E. Traub (Lutheran), Mormonism and the Bible, St. Louis, 1917.
S. W. Traum, Mormonism Against Itself, 1910.
Ann Eliza Young, Life in Mormon Bondage, 1908.

History. The founder of the religious sect of the Mormons, or, as they call themselves, "The Church of the Latter-Day Saints," was Joseph Smith, Junior, born on the 23d of December, 1805, at Sharon, Vermont. His parents were like his grandparents no-

torious for their superstitions. Dr. Snowden in his excellent work The Truth About Mormonism presents a number of authoritative statements and affidavits made by those who personally knew the Smith family. We quote the following:

"Not one of the male members of the Smith family were entitled to any credit whatever. They were lazy, intemperate, and worthless men, very much addicted to lying." "Joseph Smith, Sr., and his son Joseph were, in particular, considered entirely destitute of moral character and addicted to vicious habits" (p. 47). "As far as Mormonism was connected with its reputed founder, Joseph Smith, always called 'Joe Smith,' it had its origin in the brain and heart of an ignorant, deceitful mother. Joe Smith's mother moved in the lowest walks of life, but she had a kind of mental power, which her son shared. . . . The mother of the high priest of Mormonism was superstitious to the last degree" (pp. 48-49).

In 1815 the Smith family removed to New York where they settled on a farm near Palmyra, and three and a half years later they moved to a piece of unoccupied land two miles to the south near the village Manchester. They gave their children hardly any education. Like his brothers, Joe was a disorderly, lazy boy. He had a real genius for lying. An acquaintance of his describes him as "a good talker" who "would have made a fine stump speaker, if he had had the training. He was known among the young men I associated with as a romancer of the first water. I never knew so ignorant a man as Joe was to have such a fertile imagination. He never could tell a common occurrence in his daily life without embellishing the story with his imagination; yet I remember that he was grieved one day when old Parson Reed told Joe that he was going to hell for his lying habits" (Linn, Story of the Mormons, p. 13).

According to his own confession Joe was in his youth loose in morals. When hardly 15 years of age he began to have visions accompanied by epileptic fits from which, however, he recovered in the course of time. On a bright spring morning of 1820 he went out into the woods to meditate. He knelt and asked God which denomination was right. This question troubled him ever since he had attended a Methodist revival where much denominational controversy was going on. While there engaged in prayer an unseen power seized him, thick darkness gathered around him and it seemed to him as if he were doomed to destruction. Here are Joseph's own words quoted from the Pearl of Great Price:

"Just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name, and said (pointing to the other), 'This is my beloved Son. Hear Him.' In answer to my question, which of the sects were right, He answered that none of them were, and I was forbidden of the Lord to join any of them" (p. 59).

Three years later, on the evening of September 21, 1823, after

he had retired for the night, he had a second vision. Moroni, an angel from the presence of God, appeared to him and told him that a record written on gold plates was buried on a hill, called Cumorah, now commonly known as Mormon hill, near Manchester, N. Y. The record was said to be a supplement to the Bible and to give an account of the former inhabitants of America and the source from whence they sprang. Four years later Joseph obtained the hidden treasury. He found a stone box in which was a volume made of thin gold plates and fastened together by three gold rings. The writings on the gold plates were in the "reformed Egyptian tongue." There were also two crystals set in silver bows and fastened to a breastplate deposited with the record. These crystals constituted the Urim and Thummim of the Old Testament high priest and served as a kind of supernatural spectacles in translating the characters on the record. Through the medium of the Urim and Thummim and "the gift and power of God" Smith translated the record and published it as the Book of Mormon, in 1830. Soon afterwards, according to Joseph, the angel Moroni called for the plates and Joseph "delivered them up to him, and he has them in his charge until this day, being the second day of May, 1838." Joseph's own account of the discovery of the golden plates is found in The Pearl of Great Price, pp. 89-96.

Joseph being himself unable to read or write fluently dictated the translation to Martin Harris, Oliver Cowdery and David Witmer, who after the completion of the work gave to the world their testimony that they had actually seen the plates, but a few years later all of the "three" witnesses declared their previous testimony to be false. Nevertheless the testimony of these men, whom the Saints themselves branded as swindlers and liars,—who "had so scandalously disgraced us!"—is still believed and the title page of the Book of Mormon contains to this day "The Testimony of Three Witnesses." "And also the Testimony of Eight Witnesses" who belong in the same class of liars with the first. (For detailed information consult Linn, Story, p. 81 ff., and Snowden, The Truth About Morm., pp: 70 ff.).

Joseph Smith himself has summarized the contents of the Book of Mormon[1] as follows:

"The history of America is unfolded from its first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been inhabited by two distinct races of people. The first were called Jaredites, and come directly from the Tower of Babel. The second race came directly from the city of Jerusalem about 600 years before Christ. They were principally Israelites of

[1] Joe explains the word "mormon" as being a derivation from the Egyptian "mon"= "good" with the addition of the English "more" or the contraction "mor"; hence meaning "more good"!?

the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inhabitance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country" (Times and Seasons, March 1, 1842).

Much controversy has raged around the question: Who produced the Book of Mormon? For Mormon believers there is, of course, no question as to the source and origin of the book. Anti-Mormon critics, however, have urged against the theory of Smith's authorship that so ignorant and illiterate a man as Joseph Smith could not have produced the book without some assistance. The majority of them hold to the so-called Spaulding-Rigdon theory which is, in brief, as follows: Solomon Spaulding, who had served several years as a Congregational minister but later took up a secular calling, became greatly interested in the Indian mounds in the neighborhood of Conneaut, Ohio, and wrote a historial romance about the American Indians, endeavoring to show that they were the descendants of the lost tribes of Israel. He called his narrative the "Manuscript Found" as it had been recently discovered in an Indian mound, according to the fiction he invented. In 1812 he took his manuscript to Pittsburgh, Pa., to see if he could get it published. It lay there for a considerable time in the printing office of Robert Patterson until it was "spirited away" and could never be found. Spaulding died in 1816. When the Book of Mormon appeared in 1830, Spaulding's widow, relatives, friends and neighbors, who had heard him read from his manuscript, at once recognized the book as having been taken in a large part from the unpublished romance, with the exception of the religious matter. The theory is well substantiated that Sidney Rigdon (Baptist preacher till 1823, and Campbellite till 1830 when he was converted to Mormanism) purloined Spaulding's manuscript from the publishing house or obtained a copy of it and subsequently entered into a plot with Smith to help him in making the Mormon Bible out of Spaulding's manuscript. (For full details see Charles A. Shook, The True Origin of the Book of Mormon, pp. 120-151.)

In 1829 John the Baptist appeared to Smith and Cowdery "and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion," while in another vision Peter, James and John appeared to them and made them priests of "the order of Melchizedek." This was followed by the formal organization of the Mormon sect at Fayette, Seneca County, N. Y., on April 6, 1830. Soon afterwards, according to special revelations, Joseph took the title "seer, translator, prophet, apostle of Jesus Christ, and elder of the church."

Being "persecuted" in his New York home, where several lawsuits had been brought against him, Joseph removed with many of the "Saints" to Kirtland, Ohio, in 1831, where they established a

colony and rapidly increased in number owing to the influence of Sidney Rigdon and Parley Parker Pratt who were so well known to the Disciples in northern Ohio. In 1832 Brigham Young joined them and soon afterwards was ordained elder and, in 1835, became one of the Twelve. In 1834, the sect which had no distinctive name assumed the present official title "The Church of Christ of Latter-Day Saints." When the Kirtland Safety Society Bank, which had been organized in accordance with a "revelation" to Smith, failed in 1838, the "Saints" moved to Missouri, and then to Nauvoo, Illinois, where the colony grew very rapidly. In a few years, however, the people of the surrounding counties were aroused to indignation by the revelation of the state of things among the Saints at Nauvoo, particularly their polygamous practices. Joseph and Hyrum Smith together with others were arrested on the charge of treason and imprisoned at Carthage. On the night of June 27, 1844, a mob broke into the jail and shot the two brothers dead.

After the death of Joseph Smith the leadership fell into the hands of Brigham Young. A number, however, refused his leadership and several factions developed among the Saints, the strongest of which, led by Brigham Young, migrated from Illinois to Utah where they settled in the Salt Lake Valley, the present headquarters, in 1846. At his death (Aug. 29, 1877) Young left an estate of $2,000,000 to be divided among his 17 wives—he had had 25 wives all told—and 56 children. Dr. Snowden sums up the career of Brigham Young as follows:

"Thus ended the strange career of the man who began life in Vermont as a poor boy with little schooling and no advantages, at twenty-one joined the Methodist church, at thirty-one was baptized into the faith of Joseph Smith and joined the Church of Jesus Christ of Latter-Day Saints, and at seventy-seven died as President, Prophet, Seer and Revelator of his church, the husband of twenty-five or more wives, a multimillionaire and the virtual monarch of all he surveyed" (The Truth About Morm., p. 291).

The great majority of the members of other organizations were scattered throughout the Mississippi Valley. A partial organization was begun in Wisconsin in 1853 and afterwards completed under the name "Reorganized Church of Jesus Christ of Latter-Day Saints." They claim to be the True Latter-Day Saints. This body, popularly known as "Josephites," has its main seat at Lamoni, Ia., but also maintains headquarters at Independence, Mo. Joseph Smith, son of the prophet, identified himself with this organization and was ordained as prophet, on April 6, 1860, at Amboy, Ill. He was presiding officer until his death, in 1914, when he was succeeded by his son.

Doctrine. The Mormons believe the Bible to the word of God, as far as it is translated correctly; they also believe the Book of Mormon to be the word of God. In addition to these

the Compendium of Mormon Doctrine (preface) mentions: the Book of Doctrine and Covenants containing the revelations of the Lord to the church up to Aug. 17, 1835; Pearl of Great Price, a selection from revelations, translations and narratives of Joseph Smith; and sayings of Joseph, the Seer, as guides in faith and doctrine. The thirteen Articles of Faith drawn up by Smith, in 1842, for publication in the Chicago Democrat, are now printed in the Pearl of Great Price. The Key to Theology, Catechism and Journal of Discourses are also acknowledged standards of Mormon doctrine. We shall also quote from Talks on Doctrine by M. F. Cowley, one of the Apostles of the Mormon Church.

The Mormans believe that the gifts, blessings and powers of the Holy Spirit in Bible times are continual and that *revelations of God are still given* by the Holy Spirit for the guidance of the church. "Wilford Woodruff[2] is a prophet, and I know that he has a great many prophets around him, and he can make Scriptures as good as those in the Bible" (Apostle J. W. Taylor, Conference, Salt Lake, April 5, 1897). "Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible . . . ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written" (B. of M., 2 Nephi 29:6, 10; see also Art. 9).

In spite of the quite orthodox statement of Art 1, "We believe in God, the Eternal Father, and his Son, Jesus Christ, and in the Holy Ghost," the Mormon doctrine of God is antiscriptural. There are *many gods* (Doctr. and Cov., 132, 12, 20). They were once men but being "sealed" in marriage they have grown divine. "God himself was once as we now are, and is an exalted Man" (Journal of Disc., VI, 3, 4). These deities are all polygamous and one of their chief occupations is the propagation of souls for the bodies begotten in this and other worlds. Each world has its own god. The god of our planet and the creator of this world is *Adam*. "He is our Father and our God, and the only God with whom we have to do" (Journ. of Disc., I, 15).

Jesus is the *son of the Adam-God*. "The Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family" (ib.). Jesus is, like the Father, a polygamist. "The Latter-Day Saints regard our heavenly Father as possessing an actual tabernacle of flesh and bones (not blood), and that in His image man is created" (Cowley's Talks on Doctr., p. 83).

The Mormons "believe that through the *atonement* of Christ all mankind may be saved" (Art. 3). From the Mormon conception of the person of Jesus it follows that Christ's work cannot be the redemption or atonement in the Biblical sense of the word. "The word atonement signifies deliverance, through the offering of a ransom, from the penalty of a broken law" (Comp.,

[2] Fourth president of the Mormon sect., 1889-1898.

8). On this theory was based the awful Mormon doctrine and practice of *"blood atonement,"* according to which grave sins can be atoned for only by the shedding of the blood of the sinner himself. This dreadful doctrine that the Mormon sect could visit blood atonement upon the guilty was not only preached but actually put into practice (see Journ. of Disc., IV, 219 f.; Linn, Story, 444-57; T. B. Stenhouse, The Rocky Mountain Saints, pp. 292-308; 450 ff.).

Man's mission is to propagate so that there may be enough bodies for thousands of spirits which have long awaited incarnation (Comp., 120 f.; Key, 53-54). On leaving this world all the Saints will advance to the dignity of God. The Mormons teach that "each kind, whether beast, bird or fish, as well as man, existed before it came to occupy a physical being, otherwise how could each have been created after its own kind?" (Cowley's Talks, 154). The following statement from the same book clearly sets forth the theory of reincarnation as held by the Mormons. "Man is eternal, and will have no end. He lived and reigned with God in the heavens. His course there largely affects his condition here, as our conduct in this life will have to do with the glory we attain to in the world to come. Man will live on forever. He dies as to the body, lives in the spirit world, and will again take up his body, a resurrected, glorified being, prepared on certain conditions to dwell with God throughout the countless ages of eternity, to become like unto Him" (p. 160). Man's spirit was "capable of intelligent action before the birth into this world, as it is during its existence between death and the resurrection." In his preëxistent state man had the "power to do good and ill" (ib. 156). Man will be punished for his own sins and not suffer the penalty of Adam's transgression. It was necessary for Adam "to disobey one of the requirements of God" (Talmadge, Articles of Faith). According to the Mormon Catechism Adam's fall was not only a necessary but also a happy event, for had he not partaken of the forbidden fruit "he would not have know good and evil here, neither could he have had moral posterity." Consequently Adam and Eve did not lament "because they had transgressed the commandment" but "rejoiced and praised God."

Justification by faith as taught by evangelical churches is styled as a "destructive doctrine." "Through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel" (Art. 3). These are faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the receiving of the Holy Ghost (Art. 4).

Baptism is conditionally necessary to salvation; it washes away man's sins. It is to follow repentance; hence it is called the "baptism of repentance for the remission of sins" (Cowley, Talks, 136). Little children, who have no sins to repent of cannot be baptized.

The Mormons believe in *salvation for the dead.* To bring it about "the ordinances of baptism, confirmations, sealings, etc., are received by those living in the flesh, in behalf of those who die without the Gospel in this world, but receive it in the next." Scripture proof is 1 Cor. 15:29. As the true "church existed in the primitive church" (Art. 6) but ceased to exist shortly after the days of the apostles until the days of Joseph Smith, no baptism during all that time was valid. But the Latter-Day Saints, like the Former-Day Saints, may receive baptism in behalf of those who are dead and thus insure their salvation (Cowley's Talks, 172 f.; Morm. Doctr., 38, 40). In order to make such salutary applications to the dead it is necessary to be at least somewhat acquainted with them; hence a most important feature of the great work of saving the dead is "that of securing the names, births, marriages and deaths of our ancestors, a class of information essential for record in order to prosecute this great work of salvation for the dead. The genealogical research must be an arduous one and ofttimes attended with great difficulty" (Cowley's Talks, 180).

The Mormons are looking for the coming of Christ to reign upon the earth, at which coming will commence the reign of peace for one thousand years. This *millennium* will be established on the American continent (ib. 281 f.; Art. 10), either in Missouri at Independence or in Utah.

Like other sects the Mormons regard themselves as *the only true church* on earth. The true primitive church was extinct upon earth since shortly after the days of the apostles. All so-called Christian churches are spurious and are under the wrath and curse of God. The only true church was reëstablished by Joseph Smith (see Morm. Doctr., 21 f.).

The Mormons maintain that "no people hold more sacred the principles of *marriage,* nor esteem more highly the possession of chastity than do the Latter-Day Saints" (Cowley's Talks, 274). The Book of Mormon repeatedly forbids polygamy. " . . . there shall not any man among you have save it be one wife; and concubines he shall have none" (B. of Jacob, c. II, 24-28). But when in 1842 at Nauvoo, Ill., the polygamous practices of Joseph Smith aroused the indignation of his wife and others, the prophet received a long "revelation on the eternity of the marriage covenant, including plurality of wives." This revelation was openly promulgated first by Brigham Young and then embodied in the Book of Doctrine and Covenants, Section 132: "And again, as pertaining to the law of priesthood; if a man espouse a virgin, and desire to espouse another, . . . if he have ten virgins given unto him by this law ,he cannot commit adultery, for they belong to him, and they are given unto him, therefore he is justified" (p. 473). Marriage entered into with divine sanction, such as is given only to the Saints, is for eternity (Cowley's Talks, 276 f.).

"The saints on leaving this world are deified, and their glory is in proportion to their wives and children; hence the necessity and justification of polygamy (although its practice is not now authorized by the Church), and the practice of having many wives sealed to one saint. Marriage, if accompanied by the ecclesiastical ceremony of 'sealing,' is for eternity, and is a necessary pre-requisite of heavenly bliss. A man may be sealed to any number of women, but no woman may be sealed to more than one man. Both marriage and sealing by proxy are permitted to assure salvation to women who die unsealed." This system of spiritual wives or celestial marriage is based on the idea that a woman cannot be saved except through her husband" (Encycl. Brit., 11th ed., Vol. 18, 847).

The Edmunds Bill, signed by President Arthur on March 22, 1881, made polygamy punishable by a maximum fine of $500 and by imprisonment of not more than five years. The legal proscription of polygamy aroused the indignation of the "prosecuted Saints" who were determined to evade and resist the law in every way. The Edmunds Law, improved in 1887—known as the Edmunds-Tucker Law—dissolved the Perpetual Emigration Company and the corporation of the Mormon Church and provided that no polygamist might vote in any territory or hold office under the United States. Realizing the futility of further resistance President Woodruff issued, on September 25, 1890, a "manifesto" declaring "that my advice to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land" (Gibbs. Lights and Shadows, p. 273). On October 6, 1890, the General Conference of the Church, attended by more than 10,000 Saints, unanimously accepted Woodruff's "declaration concerning plural marriages as authoritative and binding" (ib.). This resolution was reaffirmed by the General Conference of October 6, 1891. Woodruff's "advice" as approved by the General Conference is merely a necessary concession to the force of federal law and by no means a recession from the principle of polygamy. In order to harmonize this action of the General Conferences with previous official "revelations" regarding polygamy the Mormon leaders explained this apparent rescindment of "revelation" somewhat like this: The Saints are ever ready to carry out the command given by "revelation," but are prevented by force from doing so. Therefore the Almighty will not punish them for disobedience, but rather accept their effort to obey. As Joe Smith claimed divine "revelation" on the eternity of the marriage covenant "including plurality of wives" so also President Woodruff rested his manifesto and its adoption by the General Conferences on the ground of "revelation." In a sermon, in which he explains how he came to issue the manifesto, he says: "These men agreed with me, and 10,000 Latter-Day Saints also agreed with me. Why? Because they were moved upon by the Spirt of God and by the revelations of Jesus Christ to do it" (Snowden, The Truth Ab. Morm., 312). It is a well known fact that the *practice* of polygamy was continued among Mormon leaders of the Utah body after the manifesto. But even if they had to abandon the practice they never denied *the doctrine* of polygamy.

Besides the doctrines and practices mentioned the Mormons observe a number of secondary laws and rules laid down in A Word of Wisdom supposed to have been revealed to Joseph Smith, February 27, 1833, e. g., "that it is not good to drink wine or strong drink, except at the Lord's Supper (and even then it should be home-made grape-wine), or to use hot drinks or tobacco—the former being meant for the washing of the body and the latter for the healing of bruises and sick cattle; man's proper food is herbs and fruit; that for beasts and fowls, grain; and except in winter and in case of famine and severe cold, flesh should not be eaten by man" (Encyl. Brit., 11th ed., Vol. 18, 848).

Government. The church organization comprises the officers found in the primitive church, namely, "apostles, prophets, pastors, teachers, evangelists, etc." (Art. 6). There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc. (Art. 7). "A man must be called of God, by prophecy, and by laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof" (Art. 5).

The primitive prophetism has been developed in the Mormon Church into an enormous tyrannical hierarchy. The ecclesiastical organization is based upon the priesthood, i. e., "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as his representative." The priesthood is of two orders: the Melchizedek, or higher priesthood charged with spiritual affairs; and the Aaronic, or lesser priesthood, charged with secular affairs. The council of the first presidency consists of three high priests—a president and two counselors. The president, chosen in a General Assembly, is the supreme authority in all church matters. He is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. Next to the first presidency stands the second council of the church, composed of the Twelve Apostles. They supervise, under the direction of the first presidency, the work of the church in all the world. Next to them are the patriarchs, high priests, seventies, elders, bishops, priests, teachers, deacons, all of whom have specific duties to perform.

Besides in the United States, Canada, and Mexico the Mormon Church has been doing missionary work in European countries, Africa, Japan, New Zealand.

The Utah body was reported in 1926 with 1,275 churches and 542,194 members.

The Reformed Church of Jesus Christ of Latter-Day Saints

differs from the Utah body of Latter-Day Saints in that it denounces the doctrines of the Adam-God, and of plurality of gods,

as also the doctrine of blood atonement. It has always repudiated polygamy and denied the revelation of plural marriage.

"We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of a plurality of wives are heresies and are opposed to the law of God." (Epitome of the Faith and Doctrines of the Reorg. Church.)

The "Josephites" acknowledge Joseph Smith as the inspired founder of their church and accept the Bible, the Book of Mormon, and the Doctrine and Covenants—with the exception of Section 132 on polygamy as of divine origin. Statistics for 1926: 592 churches with 64,367 members.

§ 18. Christian Science

Literature:

Besides the writings of Mrs. Eddy mentioned in this paragraph we refer the reader to the following books and tracts:

R. C. Armstrong, Christian Science Exposed, Fort Worth, Texas, 1911.
F. Ballard, Eddyism "Christian Science" miscalled. A Delusion and a Snare, London, 1909.
O. D. Baltzly, The Death Pot in Christian Science (tract), Omaha, Nebr.
C. R. Brown, Faith and Health, New York, 1910 (by a former Christ, Scientist).
W. Dallmann, Christian Science Unchristian, St. Louis, 1914.
W. Evans, Why I am not a Christian Scientist, Chicago, 1916 (booklet).
B. O. Flower, Christian Science as a Religious Belief and a Therapeutic Agent, Boston, 1910 (critical).
Georgine Milmine, Life of Mary Baker Eddy, New York, 1909.
J. M. Gray, The Antidote for Christian Science, New York, 1907.
I. M. Haldeman, Christian Science in the Light of Holy Scripture, New York, 1909.
L. A. Lambert, Christian Science before the Bar of Reason, New York, 1908.
M. Phelan, Handbook of All Denominations, Nashville, Tenn., 1924, pp. 36 ff.
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M. Riemer, Die neuzeitlichen Sekten and Tärsen, Gütersloh, 1926 pp. 41 ff.
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M. C. Sturge, Truth and Error of Christian Science, New York, 1903.
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History. Christian Science is a religious pseudo-philosophical system based upon principles formulated by Mrs. Mary Baker Glover Eddy of Concord, N. H., in 1866. Like Mormonism, with which it has many points in common, it is a new religion which America has produced and contributed to the world. "It presents itself in the character of a distinct religion no less than does Mormonism, which it strongly resembles both in the scope of the pro-

phetical function assigned to the founder and in the employment of a concentrated money power in the interests of propagandism" (Sheldon, Chr. Science, p. 3).

Mrs. Eddy, the founder of the strange cult, was born near Concord, N. H., on July 16, 1821, the name of her father being Mark Baker. From her childhood she had been weakly in constitution and subject at times to violent hysteria. When she was about 8 years old, she repeatedly heard a voice, calling her, distinctly by name, like Samuel, three times, in an ascending scale (Retr. and Intr., 14). Her educational advantages were limited. She received her education at an academy at Tilton, N. H. She claims, however, to have had superior advantages of instruction from a number of private teachers. According to her own testimony she even received lessons in the ancient tongues, Hebrew, Greek and Latin. When only 12 years of age, according to Mrs. Eddy,—17, according to the church records —she joined the Congregationalist Trinitarian Church at Tilton, but refused to subscribe to the doctrine of unconditional predestination. She remained in the Congregational Church until she founded a church of her own, in 1879. In 1843 she married G. W. Glover, a bricklayer, who died the following year. Her only child, George Washington Glover, was born three months after the father's death. When 4 years old he was put under the care of other people; his mother never met him again until he had reached the age of 34. In 1853 she married Daniel Patterson, a dentist, from whom she was divorced in 1873. In 1877 she married Dr. Asa Gilbert Eddy, who also died the following year.

In 1862 Mrs. Eddy came into touch with "the magnetic doctor" Quimby, "the parent mental healer" of America, "who after various experiments believed that he had discovered in mental control the secret of Christ's power of healing." Mrs. Eddy believed herself healed by his method and became at once a student and advocate of Quimby's teachings and methods practicing his system on herself and others (see Georgine Milmine's Life of Mrs. Eddy). Her own story of "her discovery" of Christian Science reads as follows:

> "It was in Massachusetts, in February, 1866, and after the death of the magnetic doctor Mr. P. P. Quimby, whom spiritualists would associate therewith, but who was in nowise connected with the event, that I discovered the Science of Divine Metaphysical Healing, which I afterwards named Christian Science. The discovery came to pass in this way. During 20 years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon.
>
> My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so" (Retr. and Intr., 38).

In 1875 Mrs. Eddy published Science and Health with Key to the Scriptures, the recognized Christian Science text-book which is to be read in Christian Science services in ultimate and authoritative explanation of the Scriptures.

Mrs. Eddy assures us that her book came to her as a direct revelation from God. "I should blush to write of 'Science and Health, with Key to Scriptures,' as I have were it of human origin, and I, apart from God, its author. But as I was only a scribe, echoing the harmonies of Heaven in divine metaphysics, I can not be super-modest in my estimate of the Christian Science text-book" (The Boston Herald, Dec. 2, 1900). Mrs. Eddy would allow no one to write an interpretation of the book. On March 31, 1910, however, she provided for a new edition to be printed with alternate pages of English and German, "one side to contain the divinely inspired English version, which shall be the standard, the other to contain the German text which shall be a translation" (Engl. and Germ. Ed., 1915, p. II).

Mrs. Eddy's publications also include Retrospection and Introspection (1892); Rudimental Divine Science (1891); Christian Healing (1886); Miscellaneous Writings (1896); Message to the Mother Church (1900), etc.

In 1876, "on the Centennial Day of our nation's freedom," a Christian Scientist Association with six pupils was organized (R. and I., p. 62). In 1879, Mrs. Eddy organized the Church of Christ, Scientist, later known as the "Mother Church," in Boston, composed of 26 members with herself as pastor. The Mother Church steadily increased in members. The cult of Christian Science made rapid progress. Other churches were formed, called "branches." By the end of the 20th century many hundreds of Christian Science churches had been established in different parts of the country. They all accepted a congregational form of government, but naturally looked to the Mother Church in Boston as their center and guide in matters of customs and services. Mrs. Eddy also founded the Massachusetts Metaphysical College which received its charter in January, 1881. In 1883 she established the Christian Science Journal. In 1886 a National Christian Science Association was formed. The new religion found many adherents, outside America, in England and other European countries, Australia and elsewhere. Mrs. Eddy died on December 3, 1910.

As far as Mrs. Eddy's life and character is concerned friendly authorities present her in a most favorable light, while critics outside the rank of her followers have quite a different story to tell. We are, however, not so much concerned about Mrs. Eddy as about Eddyism. A thorough acquaintance with her teachings will suffice to reject Eddyism from the viewpoint of Christianity.

Doctrine. Not the Word of God but Mrs. Eddy's book, Science and Health, is the only true and infallible guide in matters of faith and patience.

"A Christian Scientist requires my work, *Science and Health,* for his text book, and so do all his students and patients. Why? *First:* Because it is the voice of Truth to this age, and contains the full statement of Christian Science, or the Science of healing through Mind. *Second:* Because it was the first book known, containing a thorough statement of Chirstian Science. Hence it gave the first rules for demonstrating this Science, and registered the revealed Truth uncontaminated by human hypotheses. *Third:* Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books" (Sc. and H., pp. 456, 457, 1916).

The following parallel column made from sentences in *Science and Health* and the *Miscellaneous Writings* exhibits the estimate which Christian Science puts on the Bible and on Mrs. Eddy's book; we quote it from Schaff-Herz. Encycl., Vol. X, 297.

The Bible	*Science and Health*
(1) In parts composed of legends, metaphors, fables, allegories, and myths.	(1) Revealed truth, the perfect word of God.
(2) Full of mistakes.	(2) *Uncontaminated* truth.
(3) Full of thousands of errors.	(3) Truth without mixture of human error.
(4) A compilation of human documents.	(4) Divine teaching.
(5) Contains statements which are not true.	(5) Infallible teaching.

Christian Science *denies the reality of matter.* It teaches that "all is mind" and *identifies mind with God.* God does not exist apart from the Mind or Life that thinks God. "If as the Scriptures declare, God is All-in-all, then all must be Mind, since God is Mind" (Rud. Div. Sc., p. 12). Christian Science *denies the personality of God.* "God is indefinitely individual and not personal" (ib. 8). By the individuality of God is meant the "infinite and divine principle" (ib. 11), without personality (Sc. and H., 275). "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (ib. 465). These designations, which Mrs. Eddy always capitalizes, are depersonalized terms. Thus she defines "Almighty" as "All-power; infinity; omnipotence" (ib. 581). Or she deifies God's attributes and puts them in the place of God. Thus she defines "good" as meaning "God; Spirit" (ib. 587). On page 592 of Science and Health we read that "Mother" is "God; divine and eternal Principle; Life, Truth, and Love." To understand the significance of "Mother is God" we have to remember that "loyal Christian Scientists had given" to Mrs. Eddy "the individual, endearing term of Mother," and "if a student of Christian Science shall apply this title, either to herself or to others, except as the

term for kinship according to the flesh, it shall be regarded by the Churches an indication of disrespect for their Pastor Emeritus, and unfitness to be a member of the Mother-Church" (By-laws, Art. XXII, sect. I).

Christian Science *denies the Biblical doctrine of the Trinity.* "Is there more than one God or Principle? There is not. Principle and its idea is one, and this one is God" (ib. 465). "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism" (ib. 256). "Life, Truth, and Love constitute the triune Person called God,—that is, the triple divine Principle, Love. They represent a trinity in unity, three in one,—the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite" (ib. 331). Not the man Jesus was or is eternal but "the divine idea or Christ was, is so and ever will be inseparable from the divine Principle, God" and therefore Christ antedated Abraham (ib. 333). "Jesus is the human man, and Christ is the divine idea, hence the duality of Jesus the Christ" (ib. 473).

Christian Science *denies* the Biblical doctrine of *the incarnation of Christ and the reality of his person.* Mrs. Eddy says "Jesus was the son of a virgin" (332). And what does that mean? "Mary's conception of him was spiritual" (ib.). "Jesus was the offspring of Mary's self-conscious communion with God." "The Virgin-mother conceived this idea of God, and gave to her ideal the name Jesus. . . . The illumination of Mary's spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth demonstrating God, as the Father of men" (ib. 29, 30). Accordingly Jesus was only a "material concept" which passed away after the resurrection and ascension (334); he was "wearing in part a human form (that is, as it seemed to mortal views)" (ib. 315). When Christ speaks of the reality of the material body he shows thereby that he has not yet fully grasped Mrs. Eddy's big idea that "all is mind," as "when Jesus felt our infirmities he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power" (ib. 53). On the other hand, "Jesus of Nazareth was the most scientific man. He plunged beneath the surface of material things, and found his spiritual cause. To accommodate himself to immature ideas of spiritual power,—for spirituality was possessed only in a limited degree even by his disciples—Jesus called the body, which by spiritual power he raised from the grave, 'flesh and bones'" (ib. 313). According to Mrs. Eddy Christ either made concessions "to the popular ignorance of spiritual Life-laws" (398)—that does away with Christ's veracity,—or he had not yet attained to the full knowledge of spirituality—and

that does away with Christ's deity. Thus Mrs. Eddy has given the world an entirely new Jesus, altogether different from the Jesus of the Scriptures—a Jesus, whose character is patterned very much after that of Mrs. Eddy. Mrs. Eddy claims that she discovered "the Christ Science." But her blasphemous teaching concerning the incarnation is nothing new. False teachers of the type of Mrs. Eddy were deceiving many in the days of the apostles. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2, 3). "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 John 7).

Christian Science *denies* that Jesus even performed a *miracle.* "Miracles are impossible in Science, and here Science takes issue with popular religions" (83). "When, e. g., Jesus cast out 'evil spirits,' he cast out nothing more than 'false beliefs' " (79).

Christian Science *denies* the *existence of sin* and the *reality of evil and death.* "Man is not matter" (475). "Spirit God, . . . never created matter" (325). Christian Science calls the Biblical teaching that God formed man of the dust of the ground "a lie concerning man and God" (524). "Man is incapable of sin, sickness and death. The real man cannot depart from holiness, nor can God, by whom man is evolved, engender the capacity or freedom to sin" (475). "Man in God's image is unfallen and eternal" (476). "The Science of being reveals man as perfect, even as the Father is perfect" (302). "Man in Science is neither young nor old. He has neither birth nor death" (244). "Mortal existence is a dream; mortal existence has no entity" (250). "Sin and mortality are without actual origin or rightful existence. They are native nothingness. Death is but a mortal illusion" (281). "No final judgment awaits mortals" (291). There is, according to Mrs. Eddy, no heaven and hell as the Bible teaches. "Heaven" means "Harmony; the reign of the Spirit; government by divine Principle" (587). "Hell" is "mortal belief; error" (588). The words of the apostle: "Now is the accepted time, now is the day of salvation" do not mean, says Mrs. Eddy, "that now man must prepare for a future-world salvation, or safety, but that . . . now is the time for so-called material pains and material pleasures to pass away, for both are unreal, because impossible in Science" (39). "Sin, sickness and death are to be classified as effects of error" (473). "There are no sin, sickness and death in the divine Mind. What seem to be disease, vice and mortality are illusions of the physical sence. . . . Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else" (Rud. Div. Sc., 22). "The five

physical senses are the avenues and instruments of human error, and they correspond with error. These senses indicate the common human belief that life, substance, and intelligence are a unison of matter with Spirit. This is pantheism, and carries within itself the seeds of all error" (S. and H., 294). "To the five corporeal senses, man appears to be matter and mind united; but Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring illusions" (477). "Warning people against death is an error that tends to frighten into death those who are ignorant of Life as God" (79). Consequently Jesus was yielding to this error, when he foretold his death.

Since Christian Science denies the reality of sin, evil and death it consequently also *denies* that *Christ suffered or died to deliver men from sin.* The following are only a few extracts from Science and Health to show how Mrs. Eddy has perverted the holy of holies of the Christian religion. "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing in his veins, as he went daily about his Father's business" (25). "Final deliverance from error . . . is not reached . . . by pinning one's faith without works to another vicarious effort. . . . Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God" (22). "One sacrifice, however great, is sufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such theory is man-made" (23). "Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon which I understand to mean God's method of destroying sin" (40). "Jesus bore our infirmities; he knew the error of mortal belief and 'with his stripes [the rejection of error] we are healed' " (20). Christ's *suffering was* not real and, at the same time, Mrs. Eddy maintains that it was inevitable for Jesus to suffer, "for not otherwise could he show us the way and the power of Truth" (40). Neither was his *death* real which is styled "the great illusion." "The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. . . . His disciples believed Jesus to be dead while he was hidden, whereas he was alive" (44). The *resurrection of Jesus,* according to Science and Health, was *no real* resurrection of the body but merely a risen idea in the minds of his disciples. "Our Master reappeared to his students—to their apprehension he rose from the grave,—on the third day of his ascending thought." Mrs. Eddy defines resurrection as "spiritualization of thought; . . . material belief yielding to understanding" (593). Nor was Christ's *ascension* real. He merely "disappeared to material sense in that change which has since been called the ascension" (34).

What then was *Christ's mission?* "His mission was to reveal

the Science of celestial being, to prove what God is and what he does for man. . . . He proved by his deeds that Christian Science destroys sickness, sin and death" (26). "Christ came to destroy the belief of sin" (473). "Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word" (315 f.). In Retrospection and Introspection Mrs. Eddy identifies Christ's second coming with Christian Science: "The second appearing of Jesus is unquestionaly the spiritual advent of the advancing idea of God as in Christian Science" (p. 96).

Christian Science *denies* the *Christian doctrine of prayer.* Jesus prayed to God as to a person. But Mrs. Eddy's God is not person but principle. Hence "God is not influenced by man. The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied" (7). "Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit?" (ib.). Mrs. Eddy illustrates the uselessness of prayer as follows: "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation" (3). "A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand" (12). "God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? . . . The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth" (42). Jesus tells us to pray, lest we enter not into temptation. Mrs. Eddy warns her deluded victims against audible prayer for it is fraught with "the danger" of "leading us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real" (7). What then is prayer? According to Christian Science prayer is merely a declaration of existing facts, "the affirmation of principle." On this point Mrs. Eddy has the following to say: "Desire is prayer" (1). "Consistent prayer is the desire to do right. Prayer means that we desire to walk and will walk in the light" (9, 10). "In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sins and plead God's allness" (15). "The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness and must destroy sin and death" (16). After having utterly perverted the Biblical idea of prayer as understood and practiced by Christians in all ages, Mrs. Eddy refrained not from laying her

sacrilegious hands on the Lord's Prayer. Here she explains to Christ as well as to her followers what she "understands to be the spiritual sense of the Lord's Prayer" (16).

Our Father which art in heaven

Our Father-Mother God, all harmonious

Hallowed by thy name

Adorable One

Thy kingdom come

Thy kingdom is come; Thou art ever present

Thy will be done in earth, as it is in heaven

Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme

Give us this day our daily bread;

Give us grace for to-day; feed the famished affections;

And forgive us our debts, as we forgive our debtors

And love is reflected in love;

And lead us not into temptation; but deliver us from evil;

And God leadeth us not into temptation, but delivereth us from sin, disease, and death

For thine is the kingdom, and the power, and the glory, for ever

For God is infinite, all power, all Life, Truth, Love, over all, and all.

That the *sacraments* as instituted by Christ have no place in Christian Science is evident. Mrs. Eddy says: "Our baptism is a purification from all error" (35). "The true sense [of the words of the institution of the Lord's Supper] is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense" (32). "What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! . . . This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate" (34, 35). Rightly says Lyman P. Powell in The Anarchy of Christian Science: "A woman who has had no training in textual criticism, however eager she may be for truth, presumes to do what not even the most irreverent of critics ever yet has dared to do, abolish the Lord's Supper altogether and substitute a breakfast for it" (37).

Christian Science by its insistence on the unreality of matter *tends to the destruction of the sacred institution of marriage* as the foundation of the home. In Science and Health (103d ed., p. 274) Mrs. Eddy declares that "the time cometh when the spiritual origin of man, the Science which ushered Jesus into human

presence, will be understood and demonstrated," but "until it is learned that generation rests on no sexual basis let marriage continue." The same ideas are stated in Science and Health (1916); "Until the spiritual creation is discerned intact, . . . until it is learned that God is the Father of all, marriage will continue" (56, 64). "Did God first create one man unaided,—that is, Adam,—but afterwards require the union of the two sexes in order to create the rest of the human family? No! God makes and governs all" (532). "Children" are "the spiritual thoughts and representatives of Life" (582). From these tenets of Mrs. Eddy we cannot but infer with others that the time is not far distant when there will be "actual conceptions and ideal births by direct divine operation." In glowing colors Mrs. Eddy pictures this ideal state to our mind: Then shall man "be as the angels. Then shall Soul rejoice in its own, in which passion has no part. Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace" (64). "Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or 'to be given in marriage' neither closes man's continuity nor his sense of increasing number in God's infinite plan. . . . Some day the child shall ask his parent: 'Do you keep the first commandment? Do you have one God and Creator or is man a creator?' If the father replies, 'God creates man through man,' the child may ask, 'Do you teach that Spirit creates materially, or do you declare that Spirit is infinite, therefore matter [i. e., man as father] is out of question?' " (69). Accordingly the human race will continue to exist without marriage; in fact, celibacy is better than marriage. "Is marriage nearer right than celibacy? Human knowledge inculcates that it is, but Christian Science indicates that it is not" (Misc. Writings, 288). To cap the climax of her marriage ethics Mrs. Eddy comes out openly and declares that "human nature has bestowed on a wife the right to become a mother, but if the wife esteems not this privilege . . . she may win a higher" (ib. 289). We notice here that Mrs. Eddy's ethics concerning wife and motherhood are at lowest ebb. "What is this higher?" asks Dr. Evans, and answers: "to become a wife and not a mother" (Why I am not a Christian Scientist, p. 43).

All Christian people should be warned against this teaching of Christian Science which is not only absurd and preposterous but immor al and subversive of the marriage relation. This teaching of Mrs. Eddy is merely a revival of the Gnostic heresy of the second century. The Gnostics began, like Mrs. Eddy, by denying the existence of the flesh, and, strange to say, they ended by indulging in it.

Such is Eddyism. It is a false religion, the very antithesis of the Christian religion. It denies or perverts every important truth

of the Bible. The term *"Christian"* Science can be accepted only in so far as it designates Eddyism as a religion with a veneer of Christian terms. "It is using labels, such as 'prayer,' 'atonement,' 'salvation,' 'forgiveness,' etc., and under their guise, disseminating teachings not only different from what the labels represent, but positively tending to destroy the very foundations of the Christian religion" (G. J. P., Christ. Science-Non-Sense, p. 4).

Whether Eddyism is *"Science"* or not, is a question with which we have little concern at present. If science is knowledge gained and verified by exact observation and thinking, then Eddyism can hardly be called "Science," for the five physical senses by which we gain knowledge and verify facts have been put out of commission by Mrs. Eddy. It has been stated that one who is not a fully-initiated Christian Scientist is not capable of judging the elemental principles of Christian Science. We should gladly accept the statement if experienced Christian Scientists or those scholars of religion who have thoroughly acquainted themselves with Eddyism, would only agree enough among themselves to let us precisely know the meaning of these elemental principles. But,—to quote Powell—"when I find men as high above the average in ability and learning as the Revs. Drs. Lyman Abbott, J. M. Buckley, Elwood Worcester, W. H. Van Allen and C. E. Holmes differing among themselves as to the meaning of the elemental principles of Christian Science, I at once infer that the entire responsibility is with the author of the master-piece of Christian Science, not with its readers" (Anarchy of Chr. Sc., 14, 15).

Christian Science tells us that "mortal mind is error creating other errors" (591). How did mortal mind originate? Mrs. Eddy answers that it is "the product of the five physical senses" (294); that "mortal mind originates in matter" (591). And how does matter originate? Mrs. Eddy in all sincerity answers that mortal mind creates matter. This kind of reasoning in a circle is alone sufficient to wreck completely Mrs. Eddy's reputation as a "Scientist." Mrs. Eddy's "Science" being unfathomable nonsense cannot be demonstrated to any man whose five physical senses function regularly.

In 1926 there were in the United States 1,913 Christian Science churches with 202,098 members, as compared with 635 churches and 85,717 members in 1916.

§ 19. Christian Catholic Church in Zion (Dowieites)

J. M. Buckley, "John Alexander Dowie Analized and Classified," in Century Magazine, 1902, pp. 928 ff.

R. Harlan, "John Alexander Dowie and the Christian Catholic Apostolic Church in Zion," Evansville, Wis., 1906, a University of Chicago doctoral dissertation.

Napes, "John Alexander Dowie and his Zions," in Independent, 1901, pp. 1786 ff.

Consult also the denomination's periodical "Leaves of Healing" and "Organization of the Christian Catholic Church."

The Christian Catholic Church in Zion is a denominational organization founded in 1896 by the Rev. John Alexander Dowie, born at Edinburgh, Scotland, May 25, 1847. As a boy he went to Australia with his parents, but in 1868 he returned to study for the ministry at Edinburgh University, and in 1870 he was ordained to the Congregational ministry in South Australia. Becoming convinced that he possessed the power of divine healing he severed his connection with the Congregational community and removed to Melbourn where he built a tabernacle and founded the International Divine Healing Association of which he became president. In its behalf he traveled in England and America, teaching his doctrines on the Pacific coast, and finally settled in Chicago, in 1890, where he attracted large crowds by his preaching and faith cure. In 1896 he established the Christian Catholic Church in Zion, and in 1900, with money liberally contributed by his followers, founded Zion City on the shores of Lake Michigan, north of Chicago. In this colony, peopled entirely with Dowie's adherents, were erected residences, schools, a college for Zion preachers and propagandists, various business establishments and factories. The business enterprises included a large lace industry.

The *tenets* held by the Christian Catholics, as Dowie named his communion, are as follows: The basis of church-membership is belief in the Scriptures as the rule of faith and practice. Yet Dowie denies, in certain matters, the inspiration of the apostles, maintains a continued inspiration and revelation for Christ's ministers and expresses his belief in this "testimony of the Spirit." (Org. of the Christ. Cath. Church, pp. 41 and 42.) The Christian Catholics observe the sacraments of baptism and the Lord's Supper but see in them not means of grace but only signs or symbols. The Lord's Supper is said to be a "spiritual" communion or eating (ib. 71 ff.). Baptism is by trine immersion. The most prominent religious tenet held by Dowie is that of faith-healing. The power of healing diseases is still bestowed today, Dowie argues; for Christ came to destroy the works of the devil by whom all diseases are produced (ib. 40 ff.). Dowie demanded of his followers repentance of sins and trust in Christ and insisted upon a rigorous *discipline*. Abstinence from pork, tobacco and intoxicating liquors are incumbent upon all Christian Catholics. In Zion City Dowie was practically dictator. He designated himself "general overseer" of the organization. In 1901 he made the claim of being Elijah the Restorer, or Elijah III., as distinguished from John the Baptist being Elijah II. Of the three offices in the church, the prophetic, the teaching and the apostolic office, the latter, he claimed, is the most important, for without the apostolic office the church is neither Christian nor apostolic (ib. 20; 40). In 1904 he entitled himself the "First Apostle." Besides the general overseer at the head of the denominational organization there are overseers for small organizations, elders, evangelists,

deacons and the "seventies" who go out two and two carrying on the propaganda, distributing tracts, etc.

Outside Zion City Dowie met with little success. His missionary campaign in New York City and visits to London (1903-1904) ended in failure and, as a result, considerable unrest developed in Zion City. In 1906 Dowie was compulsorily retired on charges of fraud, tyranny and polygamous tendencies. He died at Zion City, March 9, 1907. Wilbur Glenn Voliva, born 1870 in Indiana, formerly minister of the Christian Church, was chosen in his place. In 1906 a receiver was appointed for the affairs of Zion City, and the colony was found to be bankrupt. Under Volga's management, the religious element of the organization was less emphasized while its industrial development at Zion City continued for a time until factions arose which resulted in financial complications and in 1910 many of the factories and concerns were sold at auction.

No accurate statistics as to membership or ministry are obtainable. According to the United States census for 1906, the organization had 17 branches with 35 ministers and 5,865 members, of whom 4,880 were in Illinois, the rest in nine other states. It is claimed that Dowie's adherents numbered at one time 40,000.

CONCLUSION

Such is divided Christendom—by schisms rent asunder, by heresies distressed. No Christian can study the divisions in the church without deeply deploring then and profoundly feeling the need of unity among Christians. How can this unity be established?

Never before in the history of the church has the call to unity been sounded so emphatically and universally as in the Movement of Faith and Order which originated at the Edinburgh Missionary Conference of 1910 and culminated in the World Conference held at Lausanne, August 3-21, 1927. But, sad to say, the World Conference failed in its end and purpose; it adjourned in non-agreement. It failed, it could not but fail, because it attempted to establish a union without unity.

What constitutes the true unity of the church? The Augsburg Confession (Art. VII) answers: "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments." And the Apology leaves no doubt that there can be no external union except on the basis of the unity of the faith, when it says: ". . . which fellowship nevertheless has outward marks, so that it can be recognized, namely, the pure doctrine of the Gospel and the administration of the Sacraments in accordance with the Gospel of Christ" (227). This *consensus de doctrina evangellii* means not merely agreement in general, or agreement in so-called fundamentals only, but *agreement in all articles of revealed truth.* Whatever a clear teaching of the Holy Scriptures is denied or repudiated there can be no true union, because there is no unity of the faith. "We are anxious to advance that unity according to our utmost power by which nothing of the divine truth of the Holy Gospel is surrendered," and "no room is given to the least error" (1095). There can be no compromising with error. Church-fellowship with errorists is sinful unionism and can never be pleasing to God, for treating errorists as though they were brethren in the faith is a denial of, or at least indifference to, the revealed truth of God. Let each man choose for himself this day between the errorists and Jesus Christ who says: "I am the way, the truth and the life"; and again: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me"; and again; "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." What our Fathers solemnly declared in the Preface to the Christian Book of Concord is our declaration today: "Being instructed from the Prophetic and Apostolic Scriptures, we are sure concerning our doctrine and confession. . . . We also have determined not to depart even a finger's breath from the subjects themselves, or from

the phrases which are found in them (the Confessions), but, the Spirit of the Lord aiding us, to preserve constantly, with the greatest harmony, in this godly agreement, and we intend to examine all controversies according to this true norm and declaration of the pure doctrine" (21; 23). Here we stand, we cannot do otherwise; God help us! Amen.

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